051 W6
THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.
BV 2570 .A1 W66 1910/11

The Women's
Missionary Magazine
of the United Presbyterian Church

VOLUME 24. AUGUST, 1910. NUMBER 1

The Need and Value of Home Missions.

BY MRS. ALBERT GORDON, PROSSER, WASH.

WHEN God gives work to do, He always lays out the plans as a wise "Master Builder." Moses in building the tabernacle for Israel, was directed, "to make all things as shown in the Mount." From the Mount of Ascension our Lord gave His disciples a specific plan for His much greater work, that of establishing His spiritual dwelling place in the hearts of all the people of the world. And this is the working plan, "Ye shall be my witnesses in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the world." Note the order: Jerusalem, the home city; Judea, the home country; Samaria, the mixed multitude dwelling nearest; and the uttermost parts of the world, the foreign nations. We recognize the precedence given to the home city and the home country, that they might be used as an evangelizing force in reaching the uttermost parts of the world.

The work is *all* one work, as some one has aptly said, "as seamless as the Master's robe." A plea for Home Missions is a plea for Foreign Missions, for an evangelized America means an evangelized world. If we neglect to keep up the base of supplies, the forces on the out-posts will suffer and the battle will be lost.

Immeasurable opportunities surround us in the vast extent and possibilities of our land. Some one has asked the question, "What is the greatest home mission problem before the church in America?" This is difficult to answer in view of the many great and pressing needs just now confronting us. Prof. Austin Phelps says: "If the continent is to be saved for Christ, and if the immeasurable power of its resources, and its prestige be insured for the cause of the *world's* redemption, the critical bulk of the work must be done now. The decisive blows of conquest must be struck now. For reasons of exigency equally important which crowded Jerusalem upon the attention of Apostolic pioneers, this country stands first on the roll of evangelical enterprises today."

Contemplate America as a mission field. It has been estimated that there are even in Christian America thirty-seven millions out of her eighty-seven millions of people, who are not members of any church. The christianizing and uplifting of the Negro race, the work among the Indians, among the Mormons,

16677

and among the Mountaineers of the South, are great tasks and obligations resting upon the Christian people of America. The missionary societies that have been following the inter-denominational studies of this year have felt a heavy responsibility in view of the needs of another great and near-by field of effort, that of Latin America. Of all of these problems, there is but one solution, that is, the gospel of Jesus Christ.

One of the most serious problems before us, is that of the immigrants, who are coming to the United Stated from every nation of the globe at the rate of a million a year. The church is being pressed to help solve the question of their assimilation by evangelizing them.

These incoming millions make America one of the greatest mission fields on the earth. "God's purpose seems to be to evangelize the world through America." Multitudes of these foreigners return to the countries from which they came. Inestimable is the value of home missions to them, if through the home missionary, they have gained a knowledge of Christ, and carry back with them the love of our Lord in their hearts. A missionary from Italy tells us that the majority of Protestant churches in that land to day, were founded by those who had returned from America, where they had been converted.

When to these engrossing problems, we add another, that of the rapidly increasing development of the new sections of our country, we find ourselves almost overwhelmed by the greatness of the opportunities. Large areas are being opened to the settler in the south and in the west. Numerous irrigation projects are bringing wondrous growth and activity. Within the last fifty years, the improved land in this country has advanced from 113,000,000 of acres to 415,000,000, an increase of 370 per cent. The work of reclamation is but begun. We cannot realize the rapidity with which the wild and arid sections are being brought under cultivation. Dr. Josiah Strong, says: "Driven from the plains east of the Rocky Mountains, the Great American Desert seems to have become a fugitive and a vagabond on the face of the earth. It is fast becoming no longer the call of the wild,—it is rather, the call of the west, and thousands are heeding the call. The church also must hear this call, and enter with the first settlers, that the life of the new community may have a higher purpose than that of mere material prosperity. Home mission work is needed in these new settlements for as one has said, "The one thing in which a frontier population agrees, is the universal and unbending purpose to make money." The character of newly settled communities, like that of men and women in childhood days, is easily susceptible, and yields to any strong influence. The leaders in new settlements to a great extent determine the destiny and mould the character of the future. Numberless instances of this fact could be cited. In a country community of our middle west, two of the leading men of the early settlers were infidels of a pronounced type, and in later years the impress of their strong influence remained. Churches were organized but were unsuccessful. Over the abandonment of one mission, the neighborhood held a mock funeral service. Apathy to religion and total indifference to progress settled over the community. Although colleges were within short distances, none of the young people became interested in education.

In a new settlement in Colorado, an earnest Christian man, who had moved into a large unfinished house, invited the young people to his home for a service of prayer and song. As a result of his unceasing efforts a large and progressive Christian Endeavor Society has been organized and a new church is building. Not far distant, in another town, another influential man opened his large house to the young people with a dance and cards and wine. His example

has led to the increasing recklessness and growing dissipation of the young men. The moral tone of the place is not high and the religious life is at a low ebb.

A heavy responsibility rests upon the church, that it provide the men and the means for the work, and also upon the Christian people who move into these new communities, that they "being first aid" in organizing Sabbath Schools and establishing churches; that their religion be not like that of which a prominent minister writes: "We have a good deal of piety in our churches that will not bear transportation. It cannot endure even a slight change of climate and is commonly left at home."

Often to the home mission worker, and to home mission committees also, should come the scriptural admonition "Ye have need of patience." The work of reclaiming these desert sage brush lands furnishes a vivid illustration of the labor and patience necessary to produce like results in the waste places that may be reclaimed for the Kingdom. First comes the clearing of stones and sage bush and the leveling of the land in preparation; the plowing and harrowing; the skillful and intelligent application of the water unceasingly made; and then the watching and waiting for results. We need the wide vision of one who once stood on the heights overlooking this valley. Instead of the dreary wastes of valley and hillside covered with stones and sage bush, the home of the coyote and sage-hen, he saw orchards filled with fruitage, green fields, and homes of men. Many fields of human hearts need just such faith and confidence in the possibilities, just such labor and patient waiting for the harvest time. We are accustomed to expect this labor and long waiting to precede the harvest in foreign fields, but frequently the laborer in the home field grows discouraged, and the church at large impatient because of the apparently vain results of the effort. Thus too often, home mission fields have been counted as failures, and the work abandoned, leaving the desert still a waste where God has promised the blossoming of the rose. What we need is more faith—that faith in God which will lead to more individual and personal work for the individual.

On the streets of a large city the wife of a pastor of one of our struggling home mission churches, noticed a little German boy. She invited him to attend the Sabbath School then meeting in a vacant store room. He came and she continued her interest, visiting him when he was absent, and patiently teaching him. As a result of her personal interest and care, he developed into an earnest Christian man. The entire family was reached, and through them many others who united with the church. This little lad in after years, became the Sabbath School superintendent and one of the strongest helpers in the church which is now large and self supporting. In another city, a young Sabbath School teacher found a little girl playing in the streets. Something in the child's evident need appealed to her and she called at the home. The family had a struggle for existence, for the mother was an invalid, and the father intemperate. The little girl was brought into the Sabbath School. As the years passed the younger children too came to the school. These little ones were patiently taught and the home frequently visited. As a result of that loving interest the children grew up into earnest Christian young people, becoming faithful workers in the church which had cared for them. Many such incidents could be given in testimony to the value of home mission work. In the little Sabbath Schools in country school houses, in shacks and sod houses on the western plains, in the cabins in the south, in vacant store rooms, in tenement blocks, in mission chapels, little ones are being brought to the Master by earnest consecrated home missionaries.

Many of these, in after years, will be the strength and support of the church,

and furnish many of the ministers and teachers, and missionary workers, the christian men and women of the future. A young minister, who did a great work in a large city, was asked the secret of his success. He replied that he thought that "the greatest secret of his success lay in his patient talent for climbing tenement stairs." Work in home mission fields becomes valueless without this close following of the Savior's methods of seeking men every where.

No more convincing testimony to the value of home missions can be given, than the fact that a very large majority of the congregations now existing in our country, are the fruits of home mission effort. All denominations bear witness to this. It has been estimated that four fifths of the organized Congregational churches, and nine tenths of the Presbyterian, owe their existence to home missions. In estimating the value of home missions let us ponder deeply the earnest words of Dr. Strong: "He does most to Christianize the world, and hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States."

One of the Problems Confronting the Church.

MISS REBECCA BROWN, NEW CASTLE, PA.

THE following problem has a civil as well as a religious aspect and seems almost to be voicing the question: Are we to have an American Sabbath or a Continental Sunday—otherwise the European weekly holiday?

The American Sabbath as a civil institution is safe-guarded by law. It is recognized as the nation's rest day, therefore all men have a right to command the day for themselves. The Sabbath to the Christian means this and more. He observes it through the higher law of love to God who gave him the day, and provided rules for its observance. So important did God regard the day that to its laws he appended blessings if obeyed, cursings if disregarded. The Sabbath was a gift of love to man, and it was given to fill a need of his nature. The need is two-fold, communion with God, and rest for man's physical powers.

That man needs communion with his Maker, any rational being will admit, even though he may not be a christian. That he requires a special season for studying his relation to the Infinite is a profound truth. It is fundamental that a man's relation with God be understood and established. The Sabbath provides for this drawing near to God. A life without its "silences" can never be great. Nor can a nation be great whose people have no time for thought.

As for the Sabbath filling a physical need in man's nature, no person of ordinary intelligence will dispute the fact. Science has proven it to be a mathematical necessity. In a recent test not in the interests of the Sabbath, it was shown how much vital power a laboring man loses, a day. This loss is not quite restored by the nights' sleep. At the end of the week the deficit is proportionately greater and the rest from Saturday evening till Monday morning is required to make the man as good as new. Even so "science re-enforces the fourth commandment." and—adds Dr. Crafts of the International Reform Bureau, "He who spoke at Sinai must have made the brain cell and understood its secret working."

The Sabbath's right to be, its necessity, are proven and admitted. Yet the question of whether it shall be an enduring institution if our republic depends upon its religious maintenance by God's church to whom it was given to be safeguarded.

The alarming feature in the threaten-

ing overthrow of our Rest Day is not so much from "foreign invasion" and lawless driving of trade, as from defection in the church. We must get back to the teachings of our fathers and mothers, yes, and of our fore-fathers if we are to keep our Sabbath holy, and experience the joys of a religion pure and simple. Growing wealth and luxury and the whirl of the present day are carrying the church away. Even the United Presbyterian church, the staunch, old church with a martyr pedigree from across the water,—which should be an example before the world, is instead conforming herself to it in a way calculated to call up the shades of our ancestors.

The older training, though strict, made a race of rugged Christians which todays' training, or rather lack of training, is not going to perpetuate. They took time for the "eternities." The grandest thing in a child's education is to teach it to love the quiet of its own mind. Its soul can then be stored with the treasure that will determine destiny. The Sabbath is the day for sowing the good seed, for giving Bible instruction, for leading young souls into communion with the "great and good of all ages."

But a taste for these things will not grow in a home where the Sunday newspaper is a welcome guest. When journalists themselves admit the tone of the press dropped from the time of the appearance of the Sunday news-paper, how can one look for anything else than a drop in the moral tone of the home where it comes? It is a destroyer of fine and lofty sentiment. Even the innocent babes who feast their eyes on its garish pictures are being infected with the unsanctity of it all.

The Sunday paper is an octopus that reaches in many directions to overthrow the Sabbath. It necessitates toil on the part of the news-boys, of the railroads, of the mails. It is unnecessary. Theodore Cuyler says of *London, the business center of the civilized world*, that the London dailes do not need and will not have a Sunday issue. "Press and pulpit," when an American tried to start a Sunday paper, "thundered it out of existence."

In conclusion let me quote from one who is an authority, James Brand, D.D., "It is certain as the sunlight that the printing and selling of a low toned secular newspaper on the Sabbath, and the patronizing of such a paper by Christians is indirectly a blow at everything which Christianity proposes to propagate among men."

Christian, can you deny it? How then can you lend it your countenance?

Some Experiences of a Home Missionary.

THE Home Missionary has been asked to tell of some of his experiences—and finds himself at a loss to choose from the daily events such experiences as may be worthy of a place in the "Women's Missionary Magazine."

We took no long journey across seas to strange lands but have drifted, shall we say, westward during a ministry of some twelve years.

We are not among a people of strange tongue and customs, but among those who speak the same language, except perhaps for some idiomatic expressions which indicate whether our neighbor came from Virginia or New York, Ohio or North Carolina, Missouri or Iowa. For every one you meet in the Sand Hills came from somewhere "back east" or "down south."

The field is only a small part of Uncle Sam's land, 75 miles between the Railroads and 150 miles east and west without another Pastor—there is no romance of being far away in "distant lands" in our experience.

But where are we? If those of our

readers who are about the same age as the Home Missionary will take down the old Colton's or Guyot's Geography we used to study in school back in Ohio and look at the State of Nebraska, they will find the northwest part of the state marked "Desert Lands." That is where we are. In the "Sand Hills." But we do not call it "Desert Land," for it is a country of wide valleys of the best of hay, and grass covered hills affording pasturage and feed for thousands of cattle.

The people are of two classes, the "Old Timers" and the "Kincaiders." The first class are those who came here ten to twenty or more years ago, when the whole country was "open range." Some of them came because there was an opportunity to make money; some came because they were seeking a place where they would not have to "work so hard" as they did back east. For the most part they are Godless, profane and desecrators of the Sabbath. "Sunday" used to be, though not as commonly so now, the general day for any extra work, such as rounding up; branding calves and dehorning cattle. Some have no church membership, a few still make claim to be Lutheran, Methodist, Episcopalian, etc., but they have lived so long without church privileges that for the most part religion is far from their lives. The Home Missionary knows of but two families in this whole wide stretch of country where a genuine Christian religion is maintained.

Yet there are many homes where there is an uncomplaining wife and mother who secretly longs for church and church privileges for herself and cildren.

The second class of people here are the "Kincaiders." Some five years ago the Kincaid Law was passed granting a homestead of 640 acres (instead of only 160 acres) in what is known as the Sand Hills country of Nebraska. The Kincaiders therefore are the newcomers. They come from every where "back east," some are fairly well equipped, but most of them are poor and have come in the hope of getting something and making a home.

This is a wide country—the distances are great. An Omaha Pastor could scarcely believe the Home Missionary and his elder when told that the elder drove ten miles every Sabbath to church. As we said, most of the Kincaiders are poor, having one team or none and the problem of the work in this field is: How keep these new settlers (many of whom had church connection in their old homes) from becoming like most of the old timers—godless. In other words: How best combat the profane, irreligious and godless spirit of the country.

Today there was a celebration, bronco busting; horse racing; a ball game; and a wrestling match; and tonight a big dance—and the little inland village was crowded. Next Sabbath preaching and Sabbath School—a little handful of faithful ones, a dozen or twenty. The contrast is exceedingly painful, but gives better than anything else the spirit of the country.

But some experiences are asked for—and first perhaps is the experience of getting on the field and building the Sod House.

From the railroad station forty miles north we freighted our "stuff" and pitched our tent, beside a little lake where our "lullaby" and "reveille" was the boom of the bull frog and the pipings of the water fowl. Being in the fall of the year the most urgent problem was a house. As the Home Missionary does not happen to be one of those fortunate ministers who were reared on the farm, he must needs first find some one who could plow his sod before he could "lay up" his house.

The house has walls two and a half feet thick and is built by laying layer of sod upon layer with grass side down, leaving openings for windows and doors.

After laying the sod the next problem was the roof. So the Home Missionary

with two four horse teams started, for the railroad for lumber—after getting the lumber, he found he could not get a carpenter so he must needs put on the roof himself with such assistance as he could get from among the "cow punchers." He found one who claimed to be able to cut rafters. His method was simple and laborious. He "leveled" one 2x4 and "plumbed" another and across the angle measured the rafter and marked the angle it was to be cut. As such a process threatened to consume too much time, the Home Missionary must needs figure out how a carpenter would use his square and cut the run of the rafter—a simple thing to do, every carpenter will say, and so it is when you know how.

The Home Missionary in the "Sand Hills" has opportunity to take long drives. Starting on Saturday evening he has driven twenty-five miles to the home of a ranchman where there is a neighborhood Sabbath School, preaching there in the morning, and driving fifteen miles on his way home, stopping at Goose Creek School House and preaching there in the afternoon, and then home for the evening service.

His services are called for "funerals" all over a wide stretch of country. Late on a Saturday night a message reached him to go up to "Big Creek" for a funeral next day. His information was that Big Creek was seventeen miles, so next

THE HOME OF THE MISSIONARY.

The sod house is 16x24 feet inside, and divided into three rooms. As the Home Missionary had been so fortunate as to have lived in an eight room parsonage, built by the Women's Board, it was something of a problem how to put all our household goods into a 16x24 three room "Soddy." However it was done, even if we did have to store some of it above on the rafters. The Parson's wife however finds that she can get along very well without her best dishes and "sich like" while living in a sod house.

morning he started, only to find that Big Creek was twenty-five miles and the home of the "Kincaider" where the child was dead, was five miles further. But on he went, arriving only in time for the service. As he must needs return home, as soon as his horses were rested, he started back, pushing as hard as possible in order to get across the range of hills between Big Creek and Steen valleys before dark. But that proved impossible,

so he found himself lost in "Sand Hills"—on a winter's night. Fortunately it was a bright starlight night and he knew he must go south, cross Big Horse Creek and strike a range fence, so he pushed on with the stars to guide him. But only then could he make "Banner" postoffice and stay for the night.

The first funeral was the most pathetic, it was ever the lot of the Home Missionary and his wife to attend. At a "Kincaider's" sod home, and the child's mother had left her husband and child. When we arrived, no casket had been provided, but a kind neighbor came with a wedge shaped box he had made—and the child's grandmother undertook to cover it with such material as was in the house. A piece of new white cloth together with a dress of the child, was made to do service. With the assistance of the Home Missionary and his wife, these were tacked and sewed on and the service began. It is such poverty, and the impossibility of getting anything needed in an emergency that makes life in the "Sand Hills" so hard.

One other experience—that of a prairie fire. It was hot and dry in March. There had been no rain and the grass was like tinder. Before dinner the Home Missionary had been to the Post office and learned of a fire fifteen miles south of the river. Soon the wife noticed the smoke but was satisfied with the thought that it was "south of the river." But about two o'clock the little boy heard a roaring and looking out only to see the fire rushing down the hills; the Sod House being directly in the line of the head fire. Before a "back fire" could be started it was upon them, sweeping up to within three feet of the house. Then it was a strenuous time. With wet gunny sacks they succeeded in beating out the fire, and soon help came and the buildings were all saved. Just one more of the Lord's mercies for the Home Missionary and his family to be thankful.

The Responsibility of our Women to the Mountaineer.

Presented at the Annual Meeting of W. G M. S., St. Louis, Mo., BY MISS BERTHA HOUSTON, HOME MISSIONARY, FRENCHBURGH, KY.

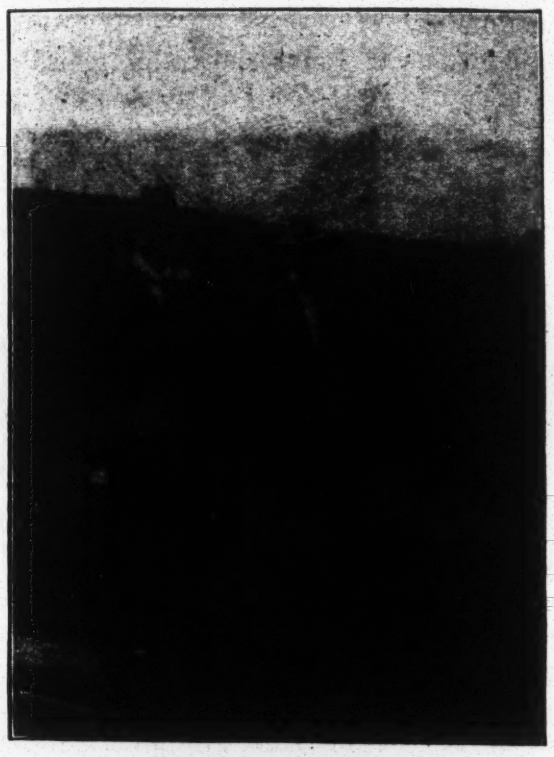
HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, "Thy God reigneth."

Tonight let us ask the Heavenly Father very earnestly to bring us face to face with this work, and to make us see our responsibility as we never have before.

But who are the mountaineers or mountain people? Where did they come from, and why? The mountain people are mostly Scotch Irish, of whom many of us are so proud: History proves this to us, tradition tells it to us. In fact fifty per cent of names are Irish or Scotch Irish. There are some of French descent who can trace ancestry back to the noble Huguenots who were driven from France, some English and a few Germans who are mostly descended from Pennsylvania Dutch.

But why did they come here? Recall the Irish rebellion and how the Scotch were given posession of the confiscated lands and later on, on account of bitter persecution, the Scotch-Irish, some 300,000 of them came to America. They landed at Boston, Philadelphia and Charlestown, and leaving behind the colonies already formed, pushed westward and formed the western colonies. Many from Pennsylvania pushed down southward to meet the ones from Charlestown, and then on to Eastern Tennessee

and by Daniel Boone's trail into Kentucky, and so gradually spread over the Southern Highland region. This was during the latter part of the 18th Century.



Hope of the Mountains.
Young Men Studying for the Ministry.

As a nation have we owed anything to these people? Theodore Roosevelt pays the following tribute to Scotch-Irish pioneers: "The backwoodsmen were Americans by birth and parentage, and of mixed race but the dominant strain in their blood was Presbyterian Irish or Scotch Irish as often called. Full credit has been awarded the Roundhead and Cavalier for their leadership in our history, nor have we been altogether blind to the deeds of Hollander and Huguenots but it is doubtful if we have wholly realized the importance of the part played by that stern and virile people, the Scotch-Irish. These representatives of the Covenanters were in the west almost what the Puritans were in the northeast and more than Cavaliers were in the South.

Mingled with descendants of many other races, they formed the kernel of the distinctly and intensely American stocks who were the pioneers of our people in their march westward."

And we too, know that it was no small service these people lent the struggling colonies, and later the infant republic by pressing back into the then unknown west.

These pioneers helped nobly in the Revolutionary, Mexican, Indian wars and an officer in Spanish American War said their best soldiers were mountaineers. Some one called them the "Advance Guard of Civilization and the Rear-guard of the Revolution."

They brought with them their stern Scotch-Irish convictions. They brought the Bible and the Protestant Church; the Roman Catholic Church has practically never gotten a hold in the mountains and infidelity is not a native to the mountains. Some one says "An infidel is an imported monstrosity."

But what has happened during the century and half since they came to America? For our present mountaineers were the descendants of these sterling pioneers.

Shut up in the mountains, no way of travel, no well-built road, only bridle paths leading from cabin to cabin, no navigation by river or lake, no railroads, they lived in almost isolation from the rest of the world, and even from each other. And naturally they went down in the scale of life rather than up. They could raise the little they needed for

Aunt Esther, aged 73, who is very industrious and washes most of the week.

food besides what they could get by hunting and fishing, and needed but little clothing, and they could spin, so why should they leave? Those who went out and came in touch with Christian civilization progressed, but those who staid shut up in the mountains, naturally deteriorated.

And so have developed three classes, not always divisible into separate classes, but running one into the other. There are those who live in the fertile valleys, buy and sell, build cities such as Knoxville, Lexington, Ashville and Chattanooga, send missionaries to the end of the earth. These need no help but in turn help others.

Then there is a smaller class, who are lazy, shiftless and ambitionless; who live on what God gives them without much work. This class needs much help, and it is only the salvation purchased by Jesus Christ that can change their old habits.

But there is another and large class. There are the worthy mountaineers who in their isolated and hard life, remote from centers of culture have been forced to do without multitudes of necessity and conveniences, and have no luxuries and yet have kept some force of character through it all and who long for better things for themselves and their children.

True they have some very harmful habits, but they in turn have escaped many of the vices and follies that are sapping out the life of our modern society.

This class needs education along all lines and Christian training.

We sometimes wonder why they have stayed in the mountains. For many reasons. Inertia hinders. We may call it shiftlessness but it is rather the shiftlessness that comes naturally from never having enough work to rush them. Ambition lies dormant, they have never had any avenues of trade open to them, so always "Enuff's plenty".

They are by nature timid among strangers and the bump of local attachments is very strong; "None of my kin have ever gone out, so why should I." These reasons along with great reasons of poverty, have kept thousands in the mountains.

They need industrial training badly. A one or two room hut does not afford

House back in Hills

much opportunity to keep house, and so many of the women know almost nothing about it.

The men know little of farming except to break the hillside ground and plant a little corn, beans and potatoes.

They need the Christian Education which can be given them from out the mountains. And it ought to be given them, for they have a reserve strength, which when roused will show them the equals of any and the peers of many. To be shut out from the world of sacred scripture, of science, of history, of biography, of literature is a thing that will bring mental death. This alone would account for the deterioration that may be seen among our kinfolk of the mountains. It has only been a few years since any of the mountain counties had more than three months of school a year. And many are still not reached by any school. And if I could show you the outside and still worse inside of a school, and introduce you to some of the teachers you would wonder they have made any progress.

Another great need is an educated ministry and leadership. To be deprived of an intelligent ministry, even where

there were books and lectures would be a calamity, but in the mountains where there are no educated leaders, it is fatal to all high ideals.

A Country School House.

It is true there have been some true, although uneducated ministers, who have gone over the mounntains and preached the word of God and too much praise cannot be given them, but again there have been some who are unrefined, illiterate, narrow and bigoted, who have been blind leaders of the blind.

The country, part of it, is dotted with churches but many of these long since abandoned. Some have Sabbath School, but no preaching unless a stray drummer or cattleman who preaches as a secondary calling, comes along.

None that I know of, have church more than once a month.

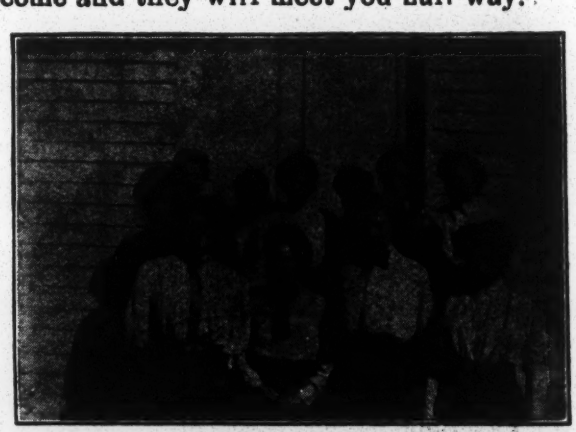
But the people are by nature a religious people, and when truly converted make great prayers and Bible students.

The problem of the mountains is, in many ways, an unique one, and varied in different localities. It is a country problem, as there are practically few large towns and no cities. Kentucky has some feuds but most of the mountain section knows no such thing. Not all of the mountains are filled with illicit distilleries, although I did see a load of 23 (two families) escaping to avoid the officers. They rented one room at the hotel and 23 slept in it.

Again one would think from the crowded condition in which they live, that immorality would exist, but the fact is that very, very little exists compared with other sections.

The curse of the mountain is, as elsewhere, whiskey.

And this will only be changed when the children are trained against it. But the problem is also a delicate one. The mountaineers are true Scotch-Irish in their proud independence, but no one can blame them. Would you like to be called Pennsylvania whites or Missouri whites. Neither do they like mountain whites. Call them mountaineers, mountain people or Highlanders. The ancestors of the mountaineers left Europe in search of a land where "A man's a man for a' that;" and their descendants are proud of their American peerage. They must be helped in an open, kind manner, must be met on a level. They can endure no "I-am-greater-than-thou" air. But come to them on the same footing as Christ would come and they will meet you half way.



Normal Class.

Our little village is a splendid example of what Christian civilization can do, for it has had many advantages that remote mountain sections have not had, and it is many, many years in advance of such.

But let us tell you a little of our own work at Frenchburg. As many of you know, our Women's Board got possession of an abandoned, almost tumbled-down Presbyterian Church. They had it almost re-made, and now we have the prettiest and by far the best church in

that section. We have met each Thursday evening and learned the Bible Song tunes. The young people, many of them, have beautiful rich voices, and they all love music. And it would do you good to hear the dear old Psalms sound out over the hills.

In the church house, as they call it, I taught a three-month's school. One general class reviewing the common branches. This was after the free school closed. I could have had all ages had I been able to tend them.

Again through kindness of many, we now have a library of 450 books, most of these in good condition. We have kept open two days a week as library and reading room, and since January over 400 have been read.

By means of second-hand clothing, we clothed many of the poor during severe weather.

A Class of Sabbath School Children.

We found two small Sabbath Schools in existence here and so we started what we called a Junior, as we only admitted those under 15. We started with twenty-one in attendance, and it has steadily grown until last Sabbath we had fifty-one. And friends, if you could have seen those fifty-one bright, childish faces watch every move I made and listen to every word I said! About ten have never missed a day, six have read their testaments, which were sent at holidays, through, and almost all who can are trying to read some each day in their Bibles. The parents think it wonderful what the children have learned about the Bible already; the children are beginning to lead the parents toward God. Many of the Testaments went to homes where the Bible had never been.

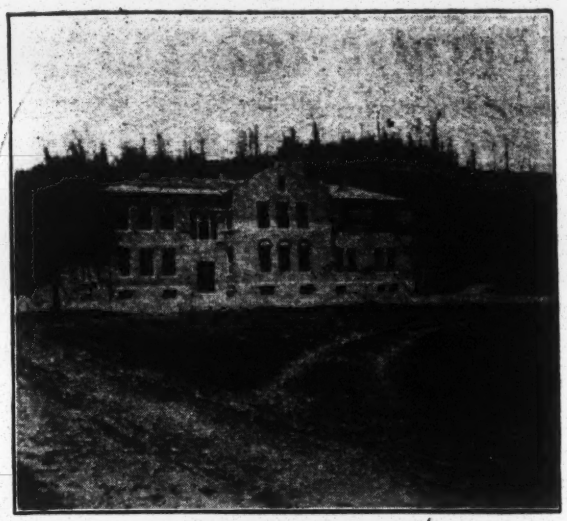
As there was no evening service in the village except once a month, we have held on the other Sabbath evenings what we call a Union Service, and what we hope later on can be turned into Young Peoples' Christian Union. We usually had one-half hour of praise, prayer, Bible readings, or memory verses, and then half hour talks. We have had from thirty-one on the stormiest night to one-hundred and twenty-four on Children's night. Last Sabbath we had ninety-seven. They give very good attention, and never have offered to go out and in, as at other churches. The hope of the mountains is in the young people and you would say it is well worth the cost, could you look these young people in the face on Sabbath evening. Some of the purest, sweetest young girls I ever saw. One gentleman who only comes to the village occasionally, said there was more change in the moral aspect of the village this year than in ten years previous, and he said it was all through the children and young people.

The School Building or College as we proudly call it is one to be proud of. Drummers, lawyers and all visitors say it is the finest in the mountains.

It is under roof now, and will soon be completed. It has six large airy class rooms, two of which can be thrown into one as a chapel.

Also a parsonage, consisting of kitchen, dining room, living room, and bath-room, and bed rooms.

The building is costing about $20,000,



The College at Frenchburg.

and will you not help in this good work too?

We have visited the sick and as many homes as possible but have not been able to go much over the mountains as yet.

We have farmed a little, fenced a little, and carpentered a little, but we have tried to do it all for God's Glory.

Oh, friends, the people of the mountains need us, and we need them.

The cry of need and longing for better things is coming from those mountain huts, where children know nothing of comfort and cheer. The cry is coming from these young people, who long for education. The appeal for Christian training is coming from both young and old, who have heard of Christ.

And those thousands who know not that there is a better life, a fuller life, a world of books. Shall we not rouse them and tell them that there are better things in store for them, that our Heavenly Father has furnished for them a more abundant life through Christ Jesus.

What would it mean were the 4,000,000 mountain people all on the Lord's side? They are ours by tradition and faith, they should be ours as intelligent and helpful allies. We must help to lift them from their careless, harmful habits, we must add their sturdy strength to our Christian forces, and to our Missionary forces.

God speed the day and God help us as women of the United Presbyterian Church, to speed the day when these people shall be joined with us as Christians in the battle of the ages against sin, in the struggle for good government, in the spread of God's glorious Gospel.

Birdseye View of Frenchburgh, Ky. College Away in Distance.

Oxen that Hauled the Lumber for the New College. Our Church Back of It.

The Need of Education for The Mountaineers. --Who Should Furnish It?

MISS ELLA MONTGOMERY, GREENEVILLE, TENNESSEE

"ONCE to every man and nation, comes the moment to decide," but preceding the moment of decision, must be the time of opportunity; the time when the slumbering senses are awakened to their condition and aroused to their need; the time when dissatisfied with present attainments, there arises a willingness to exert the feeble powers within to raise them to something better. To start a dormant apathy into action is the first effort in education, and the longer the powers have lain neglected and unexerted the more difficult the task—the greater the need.

The great and crying need of the mountaineer today arises from this—mental powers neglected and unexerted! Through generations the silt of indifference has been gathering about the fibers of life and action, until there is to be found but a mere trace of the thrifty and aggressive Scotch-Irish spirit that should predominate.

And not only this; but it is a natural law that life without growth means decay. Our mountaineer kinsman, shut in by poverty and the mountains, on their little rocky points to provide for their homes and their families have managed to exist, but there has been but little advancement, and true to nature's law there has been stagnation, if not retrogression; full fifty years are they behind our thrifty and aggressive American people. Thus left to themselves they have grown to be largely a people to themselves, suspicious of outside forces and outside influences, willing to be taught, but studying well the teachers to ascertain their motives.

Our Mission Home,

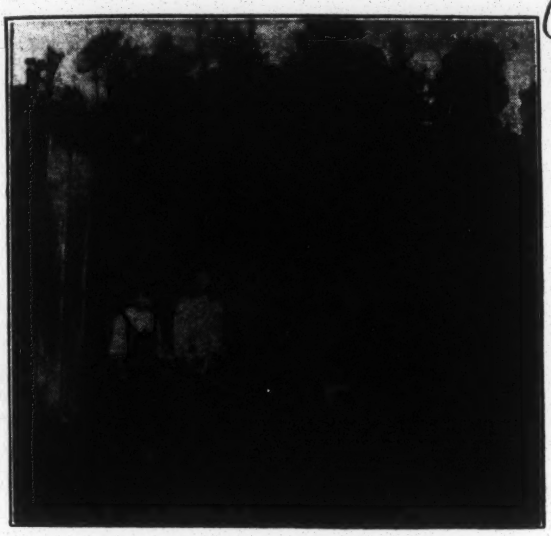
Now you may ask, along what line do they need education, and in reply I would say along every line, and yet generous, kind hearted and hospitable in manner.

But as to their need of education, may we look first at the intellectual.

For perhaps fifty years their schools have been neglected, due in part to their isolation from the world, and in part to their habits of life, leading to the prevailing local sentiment. "Anything is good enough for the mountains." Can this be overcome? Ah! yes. Give them a chance and you will find there the very embodiment for intellectual development. Their simple life with nature has developed a mental capacity that needs only to be cultivated. The negelcted ground needs only to be cleared of its obnoxious weeds and rubbish, to make it bring forth and blossom as the rose. Give the mountaineer a chance, and he will vie with any of his cousins, who have had superior advantages. The great and crying need for them today is—Opportunity.

Next may we look at his need along "Spiritual lines." What has been his progress here? We find it has been much in keeping with his intellectual progress. They respect, yea even reverence the Bible as God's word, but oh! how poorly they obey its precepts. Their spiritual teachers have been of

their own illiterate class, many of them so devoid of even true moral principles one can see evidenced the proverb; "Like priest like people." The people not being able to read the bible have



Little Girls Hauling Wood for Us.

depended on "Goin' to Meetin' to supply their spiritual food. But it is a well-known fact that, "The fountain cannot rise higher, than its source," so, how can a people rise to any degree of spirituality with leaders who stand before the people on Sabbath as bible teachers, and step right out and live through the week for the world and its lusts. Such living and teaching hardens the heart and makes the people suspicious of all who attempt to teach them. Even today these "leaders" decry education. It is easy to reason why. But "the word of God is quick and powerful and sharper than any two edged sword, piercing even to dividing asunder of soul and spirit,—and is a discerner of the thoughts and intents of the heart." The entrance of the word gives light, and darkness must flee before it. We are encouraged in our work in this—that the people listen well to the teaching of the word, and even make an effort to be present at the meetings and classes for Bible study. Their great need today is, spiritually minded teachers.

These are two important lines of the mountaineers' need and we believe, the true foundation lines; build up the spiritual and the intellectual and other lines will develop readily. But we are constantly reminded that their education is not complete with these, for in the home, sickroom, everywhere, there is need. Their homes are cheerless log huts, dark and dingy, but when we go in now and 'find the walls covered with clean newspapers, we see developing a little of the dormant love for the beautiful. Their eyes are open to the lives and doings of their teachers and their minds receptive to teaching, not only the verbal, but the silent influence and example.

We have great encouragement in our work in the sick room, instructions given as followed out prove to the leaders that their great need along this line is information.

Now the question naturally arises: Who should supply this need. The opportunties—the instruction—the teachers.

Boys Carrying Organ from School House to Our House.

The philanthropic world is ever ready to lend material help, elevate, lift up the masses is their cry, and this is right. Their plans so far as they go may be all right, higher motives must always precede any advance step in life or work. But the question is just how high should the motive be? God made man, body and soul, and both parts of his nature need development; to bring

forward either to the neglect of the other means to narrow our God given possibilities. The philanthropist will instruct in material things. They will give needed opportunities for material progress, but the spiritual, the God-given soul is left to feed on husks, which give no nourishment and hence no growth to development.

Our Saviour left his home in heaven for the souls of men. While he pointed them to that higher, truer, nobler life, while he daily preached—"The Kingdom of heaven is at hand," while he said "Labor not for the meat that perisheth" Yet with all this effort for soul growth, He was ever mindful of the temporal and physical needs of those with whom he came in contact, thus laying before us the need of developing broadly the two-fold nature God has given. He sent forth the twelve disciples soon followed by the seventy with a broad commisson for the betterment of mankind. This same commission has been extended to the church today, and I believe it is God's plan that those who in His name, will raise the Royal Standard, and lift up both soul and body, are those that he would send into the neglected portions of His vineyard.

Paint Creek Station, R. R, 12.

A Nameless Hero.

WHILE investigating conditions in our mountain territory, the writer found a large section that had been sadly neglected in the way of school and church privileges. With some outside help, a building was soon erected and a minister put in charge. The school grew so rapidly that three teachers (the minister, his wife and his son) were required to do the work.

This family had to live some distance from the school building, in an adjoining cove, a rather high mountain being between the two places. The trail was too steep and long for the wife to walk, so she would ride while the husband or son led the horse. These two took it "turn about" in leading the animal, and swinging to his tail during the climb. Rather hard on the horse, you think, but he was large and strong and became an expert at his job. The picture shown was "snapped" as the writer accompanied these teachers one day on the trail.

A great work for that community was done by these faithful servants of Christ. Rev.——was the preacher, the pastor, the teacher, the lawyer (peace-maker,) the physician, etc., for a large section of country. One Sabbath morning, just as he was beginning his preaching service, a messenger ran in with the news that a woman, on her way to church, had been thrown from a mule, breaking her arm, and that he was wanted immediately. He went out, set the bone, then returned and finished his sermon. There being no physician near, he often administered simple remedies for the relief of suffering.

The field of this missionary covered a territory twenty-five miles long by twelve wide. He was in constant de-

Going to School in the Mountains.

mand to meet the many needs, and being full of energy and deep sympathy, he answered every call. While struggling under the burden, he was stricken with a severe illness, and within a few days entered into rest. For miles and miles around the people came from the coves and the sides of the mountains to attend the funeral services, and after the grave was closed and the family had gone, numbers stood there and wept, loth to leave the friend who had done so much for them.

When the church history of North Carolina is written, a page will be inscribed to the life and labors of this faithful Home Missionary, whose name is not now given, but whose great influence for good is still living in the lives of those whom he taught and those who heard the Gospel message from his lips.

—Home Mission Herald.

Polly.

POLLY was a very shy little girl who stood on the steps of the Home Mission school one bright September morning, one small brown hand held tightly in "gran'pap's," the other clutching a bundle done up in red calico, in which were packed the few clothes that made up her wardrobe. Blue Gap was fifteen miles from Polly's home on Pine Bluff, so it had been decided that the child should board at the school and come home every two weeks to spend Saturday and Sabbath.

Polly saw other girls who wore coarse shoes and homespun frocks like her own, but there were many better dressed, and not a few whose clothes seemed really "store boughten," and this made the child feel vaguely uncomfortable. Her little heart was heavy, but she told "gran'pap" good-bye with a brave face.

When Polly went into the dining room for the first time and saw the long tables covered with neat white cloths, she opened her big eyes wide. Knife, fork and napkin were rather difficult to manage at first, but the child had quick eyes, and she watched closely everything the teacher did, who sat at the head of her table.

In the evening the stranger whom Polly had seen in the summer had prayers, the boys sitting on one side of the little chapel and the girls on the other (for it was a co-educational school.)

Polly was amazed to see that some of the students were almost grown up men and women, but she felt no surprise to find next day that many of them were in the "A, B, C," class with herself, for in all her short life she had met few people who understood the simple art of reading a book. She bent her curly head low over her primer, for the desire to learn grew with the mastery of each new letter, and in short time her teacher promoted her to the next class.

When her grandfather came to take her home at the end of the first two weeks the little girl proudly read to him from her picture primer, and the president of the little school said, "She is one of our brightest pupils, sir."

"Gra'mam" sniffed contemptuously at the reading, and said, "The child wuz getting' a passel of fine notions in her head." But when the little girl knelt and said a simple evening prayer, adding at the end, "O God, please bless Gran'pap an "Granmam," something very like a tear coursed down the old woman's cheek, and she muttered as she took her long black pipe from her mouth—for she, too, smoked—"Bless the lettle critter's heart."

Besides many useful lessons from books, Polly was being trained, as the president had promised, to cook and sew. The girls were divided into classes that took turns, under the supervision of a

capable teacher, lightening the labors of the cook. Another teacher helped them cut and make their own simple uniforms.

When Polly went home for the Christmas holidays she startled her grand-mother nearly out of her senses by proposing to make a cake. That old lady had never tasted anything better than the occasional cookie brought from the baker's shop or grocery store in town, and considered them quite good enough. The cake was, however, an impossibility unless one had a stove and at the mere suggestion of such an innovation "Granmam's wrath knew no bounds. The child's holiday might not have been a pleasant one had not the old lady's anger been appeased by Polly's gift of a red flannel waist, which, with the help of the sewing teacher, had been made by her own patient little fingers. My reader's grandmother would not wear such a waist, but Polly's grandmother thought it a thing of beauty.

As for "Granpap," his delight in the "leetle gals larnin'" was very evident, and when school closed in June the wagon in which he and Polly jolted home held not only a small trunk filled with the child's neat clothes and her precious books, but a stove, too, a shiny new stove which was to be installed in the cabin kitchen on Pine Bluff.

"And you are goin' to let me go back again next fall, ain't you Gran'pap," asked Polly, whose English, though rapidly improving was not yet perfect. "I sho is, honey" answered the old man, patting her shining curls, "yous air going ter that school jes ez many years ez hit kin larn you anything.

—*Home Mission Herald*

Items and Incidents of Mountaineer Life.

"I will make all my mountains a way, and my highways shall be exalted."

—Isaiah 49: 11

FROM Breathitt county came a mountaineer to Berea with a newspaper clipping yellow and worn. It was President Frost's sermon to graduates preached six years ago. An old lady had read it over and over and now sent it to the office of *The Citizen* with the request that they print it again. "But she said pintedly that I must bring this here paper back."

The *Citizen* is a weekly family newspaper especially adapted to the mountains, whose visits through the long winter months when public gatherings and schools are suspended, are a blessing to many a far-away home.

Commencement Day at Berea College Ky., brings together from four to seven thousand people (1,200 saddle horses!) and while the great Tabernacle is crowded to hear and see the public exercises, other thousands are visiting the shops, barns, "Fair of Fireside Industries." and other educational attractions which make it wonderfully profitable to "go to College for one day."

One Normal graduate tells the following adventure:

"After I had engaged my school we heard that there was a quarrel in the district, and three other men claiming to be trustees had hired another teacher. But my brother allowed he'd take me there just the same. When we got there we saw a crowd, and a big young fellow came out to the block and said it was not worth while for us to light, for *he* was proposing to teach that school. But I lit and went into the school house, and brother he sat on the fence with a whole passel of other men to see what would happen. I rung the bell out of one window, and the big fellow he rapped with his stick on the side of the house, and the

children came in, part of 'em on my side of the house and part on *his* side, and we each made out a roll and began teaching!

And then was when my training helped me. He just gave out A, B, C, but I began on the word and sentence method. The children could see the difference, and by noon all but his three cousins had come over to my side of the house and he was plumb ready to compromise!"

——

'Twas in West Virginia. A Berea student invited the preacher of another denomination who happened into his church to lead in prayer. The church officers called a meeting and dismissed the pastor for denominational treason the same day. After their vote he secured a reprieve of one week and in his next Sabbath's sermon converted the church to a slightly more liberal view.

——

Rev. R. F. Campbell, D. D., of Asheville, N. C., says: "Two ministers of our church were sent to investigate the condition of eleven counties in this State. They left the railroad and penetrated the highlands, spending three months there. Numbers of homes were found without a lamp, looking glass or a candle. Many of the people had never seen a town; a buggy was an object of great curiosity. In several of these counties there is not a newspaper; in many homes not a single word in print, not even a patent medicine almanac. They found a settled district of 150 square miles without a church or Sabbath-school. In many homes there was not a Bible or Testament."

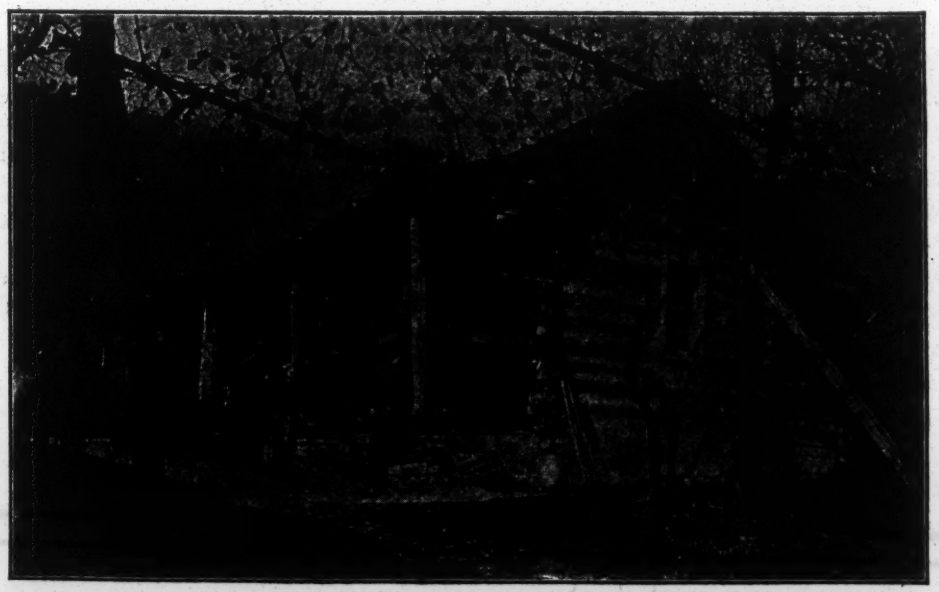
Another able minister says: "There are tens of thousands of people, who dwell near the mighty summits of the Alleghenies and Cumberland mountains, who never saw a church or heard a Gospel they could understand."

——

When I asked a mountain man why he did not set his house on a hilltop he replied slowly, 'reckon ye hain't packed water none.'

"The beginnings of education of a more practical kind are very hopeful. A mountain woman read me a letter from her boy who was away at school, in which he said; 'don't work too hard. I am learning how to do more work, and do it easier.' In one place I found that the stage driver's son was an enthusiastic botanist and my washer-woman's daughter was a member of an Agassiz Society.

Cotton weaving is common, the supply of cotton often being brought from the lowlands. The galax leaf, holly and



MOUNTAIN HOME IN NORTH CAROLINA.

mistletoe, as well as wild-mint, hore hound and alder berry are now marketed in Northern cities. I remember a woman who came in one rainy day when she could not hoe corn. She looked tired, and I gave her a cup of tea. She asked what it was, and it appeared that it was her first experience with real tea.

It happened in Tennessee. Last summer a mountain preacher returning from his first visit to the city told his neighbors he had seen a piece of "made ice" a foot thick. His church stood for purity and was strong on discipline. He was promptly dismissed for lying. Shortly after a member of the discipline committee visited the city and saw the same miracle. On returning he broached the matter cautiously by saying that they might have been too hasty in turning out the preacher. Forthwith action was brought against him and he escaped by paying the fare of the committee to the city. On the testimony of five men, that moutain church now believes in the possibility of ice in summer.

Should you be told that within a short distance from the National Capital at Washington you can pass from the conditions of our modern civilization and enter communities where the methods of life are similar to those of the Middle Ages, when the Saxon Kings ruled in England, it would be surprising; yet such are the facts.

It is said that "Thomas Edison grew wild at the thought of wasted power in the waves of the ocean." As I travel over this field, it affects me in the same way—the sight of opportunities that stand out like mountains. And these opportunities, if not improved, will soon be lost to us forever. We ought to take this mountain region for Christ, and model its life after the pattern shown in His gospel. Christianize them, then the great wealth of these mountains will be consecrated to the Lord's work, and will help Christianize America, and she in turn will Christianize the world. The success of our efforts in the mountains during the past year is sufficient guarantee that the field is ripe for harvest.

The mountain people still need our help. To close our schools now would be like taking down our flag in the middle of the battle. Eight or ten years ago, when most of our schools were started, our workers met with much opposition. Only the broad-minded and far-sighted were able to comprehend why our workers came to the mountains. Many people called us Mormons or Catholics. Many thought we were working to get their money. Since that time we have lived with them. We have been their companions and neighbors. We have learned to love them, and they have learned our true motive—to do them good. Nearly every one in the settlement is our friend now.

11. There is no school to take the place of the mission school. Our school is the only one within ten miles that even attempts to go to the fifth grade. If we were to close, the boys and girls that are planning to teach, to go to college, to enter business, to become useful citizens, would, no doubt, go back to the log cabins and say, "It is no use. We've no school and no one to help us. I'll not try."

111. The public school is not yet able to assume all the work. The public schools are improving very much, but they need time and help (and there are not yet enough of them.)

1V. Our school helps to raise the standard of teaching. Our pupils go out to teach and carry into the public schools many new ideas. People from other parts of the district come to visit our schools and go back determined to do all they can to give their own children better advantages.

V. The public schools look to our schools for teachers. Our County Superintendent says some of his best teachers come from our mission.

VI. The older people of the community need the encouragement we can give to help them in Christian work.—Ex.

The Mormon Missionary and His Work.

By Rev. John D. Nutting, Secretary Utah Gospel Mission.

IF people understood this peculiar individual and his work, there would be far less danger from him, and more interest in the problem of which he is a chief exponent.

Every Mormon boy is brought up to expect to give at least two years of his life to being an "elder," away from home, without salary, trying to spread the Mormon system. At last reports, in April, there were 2,065 of these men and boys working outside of Utah; about 800 are in this country and the remainder in other Christianized or partially Christianized lands. They never go to heathen lands, unless in parts where we have previously converted many to Christ; there they may go, and may succeed in proselyting some of these converts back into paganism, of the peculiar Mormon type. For the real nature of their system is simply *paganism* though covered over with a Christian terminology. In its doctrines of many gods polygamy, pre-existence of our spirits, priest-craft, baptism for the dead, many books of revelation etc., it is a close counterpart of generic paganism and a very complete antagonist of Bible Christianity. But its people should not be called pagans, for they are better than their theology—many having come into it from Christian churches and still carrying with them remains of their Christian beliefs.

The Mormon "elder" does not usually go "on a mission" from any love of the work, and still less from any love for souls. The writer has talked with numbers on this point, and this is his conclusion. Some probably approach such motives; more are angry at being "called" by the authorities to go: many swear about it; and occasionally one refuses to go, thereby running risks of ostracism, etc., which the others do not care to undergo. Nor is their character in any sense such as fits them for true missionary work. It has always been a practice of Mormonism to send out first of all, those who were becoming loose in their belief of Mormonism, and those who were becoming so bad in different ways as to be beyond reformation by other means. "Send him on a mission; if that will not save him nothing else will," is an expression many times heard. Instances thus of a drunkard and a gambler were told to the writer by a Mormon as having occured in his own town; and he added "And they made mighty good missionaries, too." We replied that they might have made good missionaries for the "priesthood," or for Satan, but never did God send out such men as that to work for Him; "the very first qualification for a true missionary of God was clean character." In the field, a weak or morally bad man is put with a better one, to watch and direct him; he has to argue for the doctrines, and keep morally straight before folks, and so the skeptic often argues himself back into Mormonism and the immoral one gets moral habits which last while he is out, and perhaps afterwards. It is not beyond belief, at all, that some even come into a sort of real regeneration, blindly, through submission thus to what they believe to be God's will in doing their work. Let us not be harsh in our treatment of these men. People who are not well posted in Christian doctrine should not go into temptation by listening to or reading much of their doctrine for it is intended to deceive the very elect. But people who are so posted, and especially good pastors, may well post themselves first as to what Mormon doctrine is and then give these men who may come to them a good chance to know some real Christian truths in opposition to their really pagan views. In these days every pastor should be so informed beforehand. The Utah Gospel Mission has the facts in print for slight cost.

The statistics given recently show that

for the 2,065 "elders" now out, an average of about 2¾ converts each were made in 1909; there being about 5,500 in all, as best we can calculate from the conference reports and the total "baptisms," which was reported as 14,525—the majority of these being children of eight years old in the Utah region. Besides making these converts, they did vastly more evil in other ways. In all their missions they visited probably 2,000,000 homes, very many of them more than once, doing whatever they could by conversation or otherwise to spread belief in their evil system, concealing its wickedest features and magnifying those which are best. In pursuance of this end they also sold or gave away about 200,000 books, of which the smallest, in the writer's edition has 136 pages; gave away about 3,000,000 tracts and held some 50,000 meetings.

A little thought upon these figures will show the immense evil involved. The literature, for instance, is often so carefully worded as to seem exceedingly plausible to one who does not see what is really involved in a doctrinal or practical way. The writer has found more than one person, even in the eastern part of the country, and in nominally Christian places who were not in the least appalled at the idea of many "gods," they either did not know enough of Christianity or did not think clearly enough to see that it meant all that pagansim means anywhere, is so utterly contrary to the Bible that one must throw away that blessed book and all it means if he takes the new doctrine, and is so totally antagonistic to Christianity that there can be no atom of peace between the two beliefs. Or more probably the literature will not touch upon any such vital point at all, for fear of rousting the reader too soon; but talks glibly of "faith, repentance and baptism;" so much like the Christian ideas at first that any one would think it all right, but gradually developing views which are very different from the true meanings which these words carry, but which the unsophisticated reader may not perceive to be so; especially as they will be backed by passages of Scripture which are claimed to prove them.

Any good Mormon can quote Scripture "like the devil," literally;—like him in twisting it out of its connection and true meaning, as well as in the rapidity of use of his special verses. For instance, one of their catechisms "proves" that there are many gods from 1. Cor. 8: 5, 6, though clearly the "gods" there referred to are idols, and the verses both before and after, expressly state that there is only one God!—which is of course the most important teachings of the Bible throughout. Perhaps we cannot do better than to reproduce a page of one of their tracts herewith It is on "Baptism:" but includes many other things as well. Study its implications as well as its direct statements:

1 "*Question:* What is the third principle of the gospel?

Answer: Baptism.

2 *Q.* What is baptism for?

A. For the remission of sins, and that those who are baptized may become members of the Church of Jesus Christ.

3 *Q.* How is baptism administered?

A. By immersion in water, in the name of the Father, and the Son, and of the Holy Ghost.

4. *Q.* What do the Scriptures call baptism?

A. The birth of water.

5. *Q.* Is it necessary to be baptized in order to be saved?

A. Yes; Jesus informed Nicodemus so.

6 *Q.* Can a man receive remission of his sins in any other way than through baptism?

A. No, he cannot.

7. *Q.* Who have a right to baptize for the remission of sins?

A. Those only who have the holy priesthood.

8. *Q.* Have all men holding portions of the holy priesthood the authority from God to baptize?

A. No; teachers and deacons have not.

9. *Q.* Can a man take this authority upon himself?

A. No; the scriptures say that no man taketh this honor unto himself, but he that was called of God, as was Aaron.

10. *Q.* How was Aaron called?

A. By direct revelation from God.

11. *Q.* Will it avail a man to receive baptism from one having no authority?

A. No; it will not.

12. *Q.* Where, in the Scriptures, shall we find an instance to this effect?

A. In Acts, 19th chapter, where it is recorded that Paul baptized certain converts, who had been baptized by some one without authority.

13 *Q.* Is it necessary that little children shoud be baptized?

A. No; not until they arrive at years of accountability or discretion; they are free from sin.

14. *Q.* Why are little children not required to be baptized?

A. Because Jesus has atoned the original sin of our first parents.

In reading the above one needs to remember that Mormonism ridicules the idea of any Trinity; that Christ said nothing to Nicodemus about baptism in the Christian sense, if indeed in any sense; that baptism never remits sins; that there is no "holy priesthood;" that deacons certainly did baptise in the early church (see Acts 6:5 and 8:38, as to Philip;) that neither Aaron nor the deacons nor their descendants were called by "direct revelation;" that there is not the least proof that those in Acts 19 had been baptized by one without authority, but that they had received only the baptism of John, while Paul baptized them into Christ: and that Mormonism believes in neither the Christian atonement or salvation, etc., in order to get any idea of the evil teachings contained in it. And more than these details, perhaps, is the thoroughly Mormon idea of salvation as a matter of mechanical deeds and ordinances, instead of being an inward change of real character and relation towards God.

In fact, every fundamental idea of Christianity is logically wrecked to one who holds to Mormonism. And the results in character and life are just as sure to follow as effect must follow cause, if the doctrines are allowed to operate without interference from higher causes. Such was very largely the case during the earlier years of their life in Utah, though still the most of them had recollections of better and Christian surroundings, and the terrible doctrines of their own system had not had time to bring forth their legitimate fruit. But every one who was there knows the terrible depths of immorality to which they descended as a whole, while claiming still to be the only true church of Christ on earth. And the same effect, if not far worse, would be produced to-day in a few decades if they should be deprived of true Bible doctrines and example. As it is the morality there is below that of any other region where the writer has ever lived.

There is only one religion which will make men truthful and right in every way, in proportion as they realize its principles in their lives. As a recent writer said of other paganisms, so it is true of this. Every pagan system is worse than its people; while Christianity is always better than its followers, because it is perfect and they never attain perfection here. The Mormons can well incite us to greater missionary activity; if they can keep every one hundred and seventy-fifth person of their whole population out, without Christian motive or purpose, we can at least do as much with such motive and purpose. But if we did so there would not be an unevangelized spot on the earth in ten years.

And this people is in an extreme need of our help. They are of like hopes and fears and destiny with us; yet they are practically shut up to their own doctrines, by either prejudice or locality or both; there are over 400 out of somewhat over 500 places which *have no local Christian work*, and few will attend where they might. The Utah gospel Mission is trying to bring some gospel light into these places by its traveling wagon work, which covers a region about 750 by 250 miles, intending to visit every home. If the "elders" can be

taught to see the truth while at home they will cease to be the menace which their false doctrines now make them outside, and many converted ones will become messengers of the Cross.

Another thought. Every Mormon, almost, even beginning with the children, is a proselyter for his system. Why should our people not be as familiar with the great truths of Christianity and their proofs as these people are made to be with their falsehoods and the arguments to back them? Is there not a vast duty here for Christian parents and teachers to attend? And until we have done far more in this line, need it surprise us that false systems of every kind find often easy victims among people left thus largely in ignorance of the very fundamentals of faith? It is not, to the writer. When we have done our duty by Utah and by our own people, these dangers will early cease.

Cleveland, Ohio.

MORMON GOSPEL MISSION WAGON.

A Gospel mission wagon was provided by a United Presbyterian. It is the aim of the Home Mission Board to provide the expenses of at least two missionaries each year.

Study for the Month.

SEPTEMBER—HOME MISSIONS.

Suggestive scripture lesson. Text: Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. Deut. 31: 12.

Roll call—Scripture teaching of Sabbath observance.

Subject—Home Missions.

1. What testimony is given to the need and value of Home Mission work?

2. Problems confronting the Christian church:

a. Need of united effort to banish intemperance.

b. Lack of Sabbath observance on the part of the church, fast leading to general Sabbath desecration.

c. The Sunday newspaper and its evil effects.

3. The need of Christian education for the mountaineer; who will furnish it?

4. Mormonism invading the church territory.

Editorial.

Brief Notes from the World's Missionary Conference June 14--24.

It has been said by those whose authority we can trust, that the World's Missionary Conference at Edinburg in its representative character and in the magnitude of the issues involved, was the greatest christian assemblage ever convened.

* * *

Two years were occupied in the preparation of this conference. The committees having this task, communicated with all the foreign Mission stations and Mission boards in the world, to obtain the most accurate and best information on all points relating to missionary operations as well as mission needs.

The request was manifest in the eight large reports which were made the basis of study and discussion for the ten day's conference.

* * *

These reports and their discussions will be given to the church in bound volumes at an early date: the cost will be within the reach of every student of missions.

* * *

No more important thought fell upon the ears of the conference than the conviction that *now* was the time for the church to do its work in non-christian lands—not some future consideration—but the *present is the time* of *all times.* There never was a time when the conditions were so favorable as the present—"If this world situation is to be met, there must be united planning and concerted action."

* * *

Our own Mission fields in India, Egypt and the Sudan had representatives in Rev. Robert Stewart, D. D., Rev. Andrew Watson, D. D., and Dr. J. Kelly Giffen and others who each in turn emphasized this one thought, namely, the need of increased force for all departments of the mission field.

Our readers recall that this is no new thought for our church. Indeed the United Presbyterian church in its missionary administration is largely responsible for such aggressive thought and forward movement in its missions, and the united thought of our own representatives, gave strength to this feature of the conference.

* * *

Reference has been made by our correspondent in the Young Women's Department of this issue, of the special gathering of United Presbyterians, where we met our Missionaries who were attending the conference. We were greatly favored to meet the pioneer workers, Mrs. Harvey and Miss Anna Thompson, also Miss Rena Hogg.

Dr. and Mrs. Watson had special pleasure in that little gathering, as their son, Rev. Charles Watson, Secretary of the Foreign Board led the thoughts of the delegates in his earnest words of appreciation and devotion to our own foreign mission fields. Among those present at this social gathering, was Mrs. E. M. Hill, recent member of the Women's Board, but retired from active service on account of ill health. We were glad to see returning health to Mrs. Hill. Mr. and Mrs. Hill were taking a short trip through Great Britian.

* * *

From the opening to the close of the ten days conference, the most untiring enthusiasm continued. Both at Assembly and Synod Halls, throngs of interested people desired admittance. The work of making Christ known to the non-christian world as seen in the Edinburg

Conference, must be carried to the home church by its representatives. A tremendous responsibility follows such positions as were taken. The church is very far from such conception of duty and possbility; how will it be affected by this conference? The call to give to all men the best we have either on acceptance of the duty, or a refusal to comply to the requirement, is a great responsibility. We believe a new era in missions must follow. The church will rededicate herself, put on new garments of love and sacrifice and bring to the world the redeeming love of Jesus Christ. The life of the church depends upon its missionary activities; these are the circulation of its blood. Though it is far from realizing its duty and privilege, it is nevertheless the Bride of Christ and she will not fail to do Him honor.

* * *

Dr. John Mott in his final address as chairman of the conference led the delegates to review the steps by which God had led us—words that touched the hearts of every one. "We had wonderful days," he said, but "better days were awaiting the church than even these, when the church would respond to the appeal of the non-Christian world."

* * *

The evils of Romanism, in many Roman countries, have been shown in recent studies of our magazine to be no less pagan, than countries that have not the gospel. A thousand volumes of missionary biography and achievement show what a poor thing is being given to the world by the church of Rome. Those who made the arrangements for this conference did not include the necessity of evangelization to Roman lands. Are we to assume that these so called christian lands have no need of the Gospel?

* * *

W. T. Ellis writing for the Interior says: "In writing of the recent World's Sabbath School Convention in Washington, I ventured to characterize it as the most cosmopolitan gathering ever met in America. Of the Edinburg conference, I have no hesitation in saying that it is the *most cosmopolitan* gathering of any sort ever met. Even Queen Victoria's jubilee did not equal it in this respect. It is announced that 160 nations were represented at the conference, making this a polychrome as well as a polyglot gathering; most impressive of all though was the sense of deep sprituality of the assembly. The King of Kings was not absent from the council of His warriors."

* * *

The hospitality of the people of Edinburg to twelve hundred or more of the delegates, and the cordial welcome to all who came to attend, either as delegates or visitors, was one feature that brought every one in friendly relations during their stay in the beautiful city.

* * *

A Missionary Cook Book.

Beloved Women of the United Presbyterian church:

It is my privilege to know many of you personally, which gives me the assurance to ask your co-operation in a project that can be of mutual benefit in our homes, and I will trust, aid in a substantial way the cause of Missions. I have been able to pass on to others many of your helpful suggestions, relating to our Women's work; incidentally much has been gathered of a more practical nature as I have tarried in the homes of our good housewives—who, without abating missionary zeal, are not slack in their efforts to maintain the health and comfort of their dear ones. Rules and formulas, relating to sundry things in the household have been cheerfully furnished by experienced mothers, throughout the land. It occurs to me that those too should be passed on to others, and in order to make "*Our Women's Exchange*" complete I am asking you now for generous and general contributions in the way of choice, tested

recipes, that may include any thing in household economies.

Append your name and address and send in by September 1st, to the address given below. Local cook books we have galore, most of them helpful to a limited degree—but a real need and demand has been expressed for an up-to-date manual that will include a general survey of the culinary field—from Plymouth Rock to the Golden Gate. Our missionaries across the sea will contribute recipes for native dishes easily adopted. Those furnishing variety and scope for our equipment in culinary tactics, in chapter on dietetics, table etiquette and service, will give the latest from those who know.

The price of the book will not exceed one dollar and we hope to have it on sale by December first. Please bear in mind that this Christmas edition will be designed expressly for the holiday season —some have already spoken for copies for Christmas gifts.

All that accrues from the sale of this book after deducting cost of publishing, will be devoted to special work in the Women's General Missionary Society.

I will try to do my part on the self-appointed task before me, and in full confidence that you will do yours to its successful fruition.

Faithfully yours,
Jeannette C. Alter,
New Wilmington, Pa.

An Appreciation.

The Christian Instructor, July 1910, has given two pages of its editorial to a review of the July number of the Women's Missionary Magazine which contains the annual report compiled by the secretaries of the Women's Board; also report of the St. Louis Convention. The editorial is most encouraging to women's work of our church. The editor says:

"Throughout the whole report there is careful attention to details. A perusal of this number will reveal the secret of the success of the women in their work. They are not only earnest about their work but they are sytematic about it and they use the *means*. They do not simply trust to haphazard methods to bring accessions and money for the work rolling in to them, but they go out after them all the time.

During its entire history the General Society has never closed the year with a deficit. The reason is plain. They pay as they go and they emphasize their financial obligation every year. . . . Success is made up of little things—details which the women gather up, but which the Boards ignore. The efficiency of the women of our Church has long been the admiration of those who observe it in our Church as well as the Protestant denominations of this country, all admire the complete way in which they do their work. Their work shows a healthy, normal increase every year. May they keep it up. They are workmen of whom we need not be ashamed."

For this and many other kind words we have had, we express our sincere appreciation and trust they will stimulate many to greater zeal and more earnest self denial, that our church may continue to be blessed through the women's work, which is auxiliary to the great assembly of which we are part.

With this number the Missionary Magazine enters its twenty-fourth year. For loyalty and interest we bring sincerest thanks and ask an *increasing* co-operation to make *Our* Magazine a channel of usefulness in the great work to which God has called each one of us.

Miss Rena Hogg, daughter of the late Dr. Hogg of our mission in Egypt, who is one of our missionaries in Egypt, is expected to arrive in America about September 1st. As her sojourn in this country is to be only about three months duration, congregational and Presbyterial societies desiring Miss Hogg's services as a speaker must correspond with Mrs. H. C. Campbell, Foreign Secretary of the Women's General Missionary Society, 6410 Beacon street, Pittsburg, Pa. It will be necessary to make inquiry at once.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Gleanings from the Thank-Offering Blanks from India and Egypt.

The offerings of the societies in the foreign fields are not usually sent to the treasurer of the Women's Board, but, are distributed to needy objects in their own land and in the Sudan. The total offering reported from eight societies in India is $139.32.

Five societies increased their offerings of the previous year and one gave the same. The Women's Society at Gujranwala, more than doubled its offering.

The Thank-Offering Secretaries of the two Presbyterials in India report the work as most encouraging.

Nearly every district has its thank-offering committee, and the offerings are largely given through earthen jugs instead of boxes such as are used in Egypt and America.

The "ingatherings" are largely attended and the excellent programs of services are usually carried out by native women.

Encouraging facts are given on the blanks:—

At the "Ingathering" of offerings in Sangla Hill district July 15, 1909, the offering of $21.02 represented the women from twenty villages while women from ten villages were present to personally take part in the service.

The program consisted of a Thank-Offering Message and late news from the mission fields of China, Japan, Egypt and Turkey, with all the parts taken by the native women.

At Khangah Dogran the women who brought their offerings to the "Ingatherings" represented eleven villages. Only six months had been given them in which to gather their offerings, yet the total was no less than when twelve months were previously given.

At Lyallpur, personal reasons for being thankful were given followed by the native women breaking their jugs and others placing silver offerings in the hands of the leader.

EGYPT.

The reports from the three Presbyterials in Egypt:

Delta Presbyterial	$ 505 75
Assiut Presbyterial	293 50
Luxor District	40 00
Total	$ 839 25

This sum is larger than any one of forty-six Presbyterials gave in the home land. Only fourteen gave more.

The $505.75 of Delta Presbyterial was given by 11 Women's, 3 Young Women's and 12 Junior Societies.

The blanks from Delta Presbyterial report eleven societies as having increased their offerings during the year, and one doubled its offering. Miss Thompson, of Cairo writes: "The thank-offering is something that appeals to all, and often our greatest encouragements are in this feature of our society work. In the Tanta Girls' school the most liberal contributers are from the Moslem girls. The same pupils take great pleasure in reciting Bible verses both at the local "Ingatherings" and the Presbyterial. The responsive service used at this year's Presbyterial at Tanta was an Arabic translation of the first half of 'Voice of Scripture,' the central section of 'Glad Tidings' and the re-consecration services in 'Gift Worship,' also consecration prayers and songs of praise."

A union meeting was held at Assiut of the Women's society of the congregation, and Young Women's and Junior societies of Pressly Memorial Institute and Khyatt day school.

The program consisted of English and Arabic songs with five addresses from one of the teachers from the Institute, and from Mr. Marcus one of the leading merchants of Assiut. His subject was "Woman and Her Responsibilities. The offering of these five societies, $285.00 was larger than any one of thirty Presbyterials gave in the home land. Can it be possible that the Christian women of America will have to look to the women of Egypt as an example in giving gifts of gratitude to the Lord?

What of the Future.

The bright picture the past year's annual reports hold up to view in the July Magazine cannot but prove of great encouragement to the workers all over the church. But what of the future? What has it in store for the Thank-Offering, which is of ever increasing importance to all the departments of the Women's work.

There is probably not one society in the church, and it may be not a single member of any society, that would be satisfied to have the work of our Women's General Missionary Society come to a stand-still. All are more or less anxious to have the work advance in all the mission fields. But what would advancement in India, Egypt, the Sudan and America mean? It would mean more workers and additional salaries for their support. It would mean enlargement in the educational, evangelistic, medical and industrial work in the various fields.

This would call for larger contributions and more liberal thank-offerings year by year. Remember that women's work gets no share of the church quota from the General Assembly, hence it is compelled to depend wholly upon the voluntary contributions of the missionary societies and the thank-offering.

Readers: Are your societies ready for a strong forward movement this coming fall? Will you not pray and plan and work for more givers and larger gifts?

Encouragements:

That a goodly number of Presbyterial Thank-Offering Secretaries sent out type written or printed letters to Societies, full of enthusiasm and suggestions in regard to carrying on the work successfully this coming Fall.

That where some Presbyterials failed to increase their totals over the previous year, the Secretaries at once notified the auxiliary societies and urged putting forth strenuous efforts in order to come in the front ranks of givers this year.

That where societies failed to report offerings for the past year, the Secretaries wrote kindly asking them to fall into line so as to be able to report offerings this year. That Secretaries are endeavoring to have the work well organized in every congregation with an efficient consecrated committee in charge, to carry on the work.

That efforts are being made in societies to supply said committees with funds to meet contingent expenses without taking them from the thank-offering as has been unwisely done by a few societies in the past.

That where Presbyterials failed to be on the Honor Roll list in 1910—(see March number of the Magazine,) some Secretaries expressed their deep regrets and began early to stir up societies to work for a place on the next Honor Roll.

One Secretary in her letter to societies says:—"Will you join me in prayers and plans that the thank-offering of your society this year will be the most generous you have ever given to our Lord? Let us not think of it as an obligation but as a rare privilege. To those who seek to give the pre-eminence in all things to Jesus Christ, the plans for a blessed thank-offering are simple."

Honor Roll Queries.

How can a society gain a place on the Thank-Offering Honor Roll of the Women's General Missionary Society?

By doubling its offering this coming Fall, of that given one year ago. Seventy-eight societies won the honor in 1909, and twenty gave from three to twelve times as much as the previous year.

How can a Presbyterial gain a place on the Honor Roll?

By increasing its offering from year to year. Forty-seven Presbyterials increased their offerings in 1909 over those of 1908 Nineteen of this number gave larger gifts than in 1907 for the Silver Anniversary offering.

How can the Junior societies gain a place on their Honor Roll?

By giving an average offering of one dollar per member. Not one of the 481 societies reported at the St. Louis convention last May will be missing from the Roll if parents and Juniors Leaders will do their part. The boys and girls can always be relied upon to do theirs.

Responsive Services for Thank-Offering Ingatherings.

The World's Redemption, per copy 2c, per dozen 15c, per hundred $1.00.

Glad Tidings Gift Worship World's Worship	Per copy 2c. per dozen 15c, per hundred 75c. Free for postage to Mission Churches.

JUNIOR SERVICES.

Missionary Round Table (Illus)	Per dozen 15c.
Children's Worship - -	Per fifty 50c.
Worship in Thanksgiving -	Per hundred 75c.

Monthly Blackboard Thank-Offering Messages.

The frequent calls for thank-offering messages for the regular meetings of societies prompted the preparation of the newest help in this department of our women's work. It is a series of twelve brief pointed messages printed on cards in an attractive form.

To use these effectively the chairman of the congregational thank-offering committee or its secretary, should direct the copying of one message in a bold hand on a blackboard or chart for each monthly meeting. She should plan to have the message repeated in concert toward the close of the program and followed by a chain of sentence remarks or prayers, or the repeating of Bible verses on praise, thanksgiving, gratitude and giving to the Lord, in response to roll call.

The object is to keep the subject of giving thank-offerings before the minds of the women of the Church, and to stir up their hearts to deeper gratitude to Him who "daily loadeth them with benefits."

From five to ten minutes on every program given to the subject would result in rich blessings upon the work.

Some two hundred copies of the messages were given to the delegates at the St. Louis convention for use in their societies.

One copy has been provided for each society (or congregation) and can be ordered from room 905 Publication Building Ninth St., Pittsburg, Pa.

Postage: one cent per copy.

What Think Ye?

For some time there has been a growing desire on the part of the women of the church to hold their Presbyterial meetings late in October or early in November in order to have their societies present their offerings during the Thank-Offering Service, instead of simply *reporting* the amounts given, as has to be done under the present arrangements.

They crave the inspiration and spiritual uplift which come from the personal presentation of their offerings upon God's altar—such as was universally done, when the "Ingatherings" were held in the Spring time a few years ago.

The growth of this department of the

women's work and the large increase in the total amount of gifts given, fully prove the advisability of holding the annual ingatherings in the Fall, as at present. But the problem to be solved is—what can be done to have Presbyterials change their time of meetings to suit this growing demand of their auxiliary societies for the bringing in of their these offerings.

Will not Executive Committees discuss this question at their next meetings and be ready to help solve the problem this coming year? A few have already planned to change their time of meeting and we trust all will give the subject prayerful consideration.

Of the 54 Presbyterials in America which gave the dates of their meetings in their annual report 24 meet in June, 1 in June and October, 9 in April, 4 in April and October, 3 in September, 10 in October only, 2 in May, and one in March.

Could there not be closer co-operation in all lines of women's work if Presbyterials would hold their meetings more nearly at the same time of the year?

A Twentieth Century Hannah.

Giving Her Baby to the Lord.

☞Over twenty years ago our collection boxes were pans with handles. On a communion Sabbath, a woman said to me, "If one has vowed unto the Lord would not this be a good time to pay it?" I told her it would. As I passed the pan to her she lifted up her baby of a few months and tried to set him in the pan. I was taken by surprise but managed to hold the pan till she lifted the baby back on to her lap. It was her way of giving her baby to the Lord. Her heart is rejoiced by this baby giving himself to the Lord, as he now enters the Theological class at Cairo among the ten students of the first year. Pray for these young men, that their lives may be given entirely to Him, and that blessings may follow their labors.

Sitt Naama, the mother; her son, Nahaby Abdalla and his wife Sit Manom.

Mrs. H. M. Harvey, Cairo, Egypt.
January, 1910.

The above interesting story was published in the February 1910 Magazine. By request it is given here with the picture of Sit Naama the mother. Nahaby Abdalla the son and Sit Manom his wife. The young wife attended the Girl's School at Assiut, Egypt for seven years and taught for two years in the mission school at Munich.

Are there not Christian mothers in America who will emulate this devoted Christian mother in the dark land of Egypt, and early consecrate their sons and daughters to the Lord? Are there not very many who in the same fervent spirit, will lay liberal offerings on the Lord's altar this coming Fall, to help the Women's Board to respond to the pleading calls for more laborers in all our mission fields.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.
Miss Roma Beatty, Sialkote, India.
Miss Bertha Houston, Frenchburg, Ky.
Miss Christianita Totten Henderson, North Carolina.

New Wilmington Conference August 12-20, 1910.

"Our father's God! to Thee
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

Suggested Program for September.

TOPIC—HOME MISSIONS.

PRAYER.

SCRIPTURE LESSON—Psalm 144.

SING—Numbers 171 and 178.

ROLL CALL—Items of interest concerning our country.

PAPER—Our duty to our foreign population.

FIVE MINUTE TALKS { The great conventions recently held. / What will they mean to our country? / To the world?,

SKETCH—Our Mountain Work. (see Miss Houston's article this issue and Mrs. M. C. Porter's tract).

PAPER—The Mormon peril. (see article in this magazine)

DISCUSSION—Opposing forces in our country.

SEASON OF PRAYERS—
For our beloved Land.
For our Officials.
For our Leaders in Reform,
For our Christian people,
For our Neglected classes,
For our Own Mission Work.

Important!

Because of the good work done by our young women last year, the Board have shown their confidence in us by assigning to our care another special worker, Miss Anna Boggs Watson, M. D. of Tanta, Egypt. Her salary is seven hundred and fifty dollars per year. I hope we may make a special effort to raise the full amount this year.

Our aim for this year is fifty new societies. Since the Convention at St. Louis six have been reported: Irwin, Pa., Oakdale, Pa., Tabernacle Church, Youngstown, Ohio, Waterman Ill., Pittsburg, Kan., and North Henderson Church, Alexis, Ill., a very good beginning. If any one knows of others please notify me. Those who contributed for the library at Frenchburg will be glad to know that part of the funds was used to purchase bookcases which were badly needed.

Caution: In sending donations to this mission please send only such things as are useful, as the transportation from the R. R. to Frenchburg is very expensive.

Mrs. J. A. Alexander.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

India Letter.

Dear Friends:—

The largest girls in the Pasrur school go out to some of the near villages on Sabbath afternoon and teach the women. One day I accompanied fourteen of them and one of the teachers to a village about half a mile away, this being my first missionary work.

When we reached our destination we found three beds in the court-yard, so we sat down and waited until the women came. As they assembled in the court-yard a crowd of people gathered on the house-tops around us. These were not Christians but had come through curiosity.

The women spread a piece of an old blanket on the ground and sat on that. When a dozen or more had come, each with a baby or two, the teacher began the meeting. We sang several Psalms, had prayer and some of the women told Bible stories. Then one of the girls told Bible stories and asked some questions. One of the girls took up the offering which consisted of seven cents and about a pint of dal, a kind of grain. That is not much but, considering the way they live, it is more than a great many of us give to the church. When the meeting was over the women came around to speak to me. They were very much surprised that I could not talk to them. One of the girls told them I had been here but a short time from America and could understand only a little of their language.

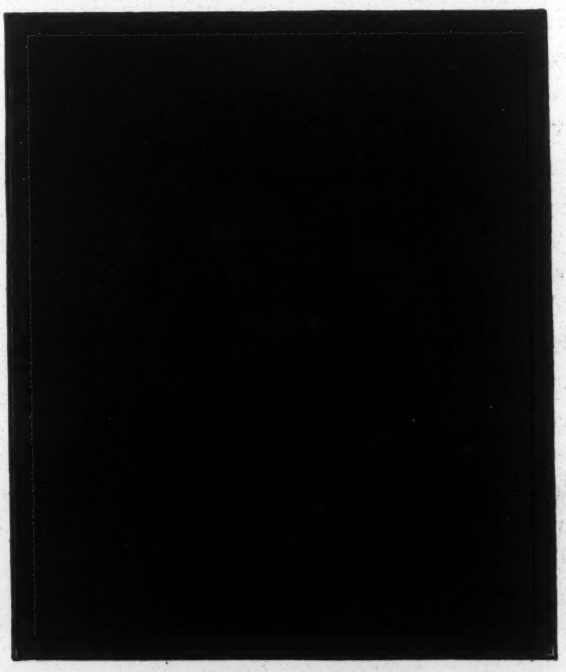
It just makes one's heart ache to see how much these poor women need and to think how little time we have for each village. Let us pray that the Lord of the harvest will thrust forth laborers into His harvest.

Yours very truly
Roma Beatty.

New Wilmington Conference.

For four year past, each August has marked a large increase in the numbers attending the Conference, and has brought new and great blessings to those who were present. God's guidance has given strength and harmony to the program of each year; and for the year of 1910. He has led in the preparation of a program that gives great promise for the ten days, August 12-21. On the program, as instructors, appear Dr. Harris, Dr. Sailer, Mr. Charles G. Trumbull, Prof. E. A. Steiner, Rev. Willis R. Hotchkiss and Mr. Geo. Innes, besides a number from our own denomination.

An iuvitation is extended to you and all whom you can influence to attend, to be present, but whether you come or not add your prayers for God's grace to be poured out upon all who attend, that our Church may be stirred as never before, that Gods kingdom may be advanced?



M. BERTHA HOUSTON.

Our Mission at Frenchburg.

One can scarcely give a true picture of real Mountaineer work when describing the work here at Frenchburg, because this little village is in the foothills, and the people are a couple of generations ahead of those in the mountain section in many ways. However, we have already reached out somewhat into the mountains and hope to reach many of the real

Mountaineers through the college when it is completed.

First, I will describe the situation of our little town. The very extreme eastern side of Kentucky is of course the mountain section, then comes what is called "the Knobs" and are in this section. "The Knobs" surround the Blue grass section on three sides. They are well named for they are all rounded hills, with immense rocks topping them off. Narrow valleys stretch in every direction among these hills, on whose sides the people have their farms, with their houses built in the valley or part way up the hillside. Our valley is only about thirty-five rods wide and one cannot get to it without going over some very high hills. The people all ride on horseback, and carry with them on the patient animals every sort of a burden, from a sack of flour to several children.

If they own one horse and one cow, a pig and a few children, they seem to be very well content. One wonders sometimes how they make enough to clothe themselves. The people are very quaint, although they are fast taking up with the ways and customs of the world. There are some very faithful Christians here, but there are many who are counting on their morality to save them, and many who are living in sin. Drink is here, as elsewhere, the curse of the land, and many inherit the habit. A few moonshiners still live in the mountains. There yet remain some deadly feuds and all the men, young and old carry revolvers. The hope of Kentucky is Christian education for her young people. They are very anxious for the education, though they are not all so anxious for the Christian side of it. But I believe they will, with training, make splendid scholars, although they will have much to overcome. They seem to have bright minds but their training has been very poor and narrow. They need your prayers and gifts that they may become splendid, educated men and women, a help to our church and to the community.

Yours in the work,

M. Bertha Houston.

World Missionary Conference.

The World Missionary Conference is past and when officers and speakers and members of commissions speak of it as the highest privilege of their lives, you may just try to imagine what it has meant to the rest of us. We confess freely now that we did have our doubts about three meetings a day for ten days! Then we thought that no matter how willing the spirit might be, the flesh would be too weak to sit out meetings from 9:45 A M. to 9:30 P. M. with only a short intermission at noon and one not quite so short in the evening: but we couldn't bear to miss anything and so we have kept at it day after dav and are sorry now it is over. For my part I say it was not half so strenuous as sightseeing.

We had splendid preparation for it in our Atlantic trip, for we came on the official steamer, the Kroonland, and so became acquainted with a great many of those who have figured prominently. When one has seen a man on a rough sea and heard him say when it comes to the subject of dinner: "I don't want any more and don't want what I have got," and have heard his best story and his latest conundrum and played shuffle board or dog with him, it makes it rather refreshing to hear his name called for a speech on the floor of Assembly Hall and realize he is being greeted with resounding cheers and applause by men and women from every corner of the earth because he is known and respected and loved by them all. We were kept in constant expectancy to hear who the next speaker was to be for that seven minutes speech —and some man when called, might get right up from before you or from your side and you would realize, there is the man whose books you had read or taught, or whose articles you had read with such keen interest in our magazines and papers.

It has been a great joy to see and hear and meet so many of the men and women

of all the churches, who have made their lives count for the things most worth while. It has been a great inspiration to see and know that this great missionary enterprise has enlisted the sympathy of some of the great ones of the earth. The King's message was not a mere form. Our Roosevelt's message rang true. That illustrious oft-defeated candidate Bryan has thought it worth while to become a delegate and speak for the cause of the King and he has been greatly admired for the messages he has brought to the conference. Lords and ladies and sirs and right honorables and L. L. D's and Ph. D's are almost as numerous on the official list as bishops and D. D.'s.

We realize as never before that this business of our King Jesus is the greatest business of the world and is being done by the greatest people of the world. We have recalled what was said by the Countess of Huntingdon when speaking of Count Zinzendorf, "Not many mighty, not many noble are called, thank God for the *m* in that word."

And we have been filled with fresh admiration for the missionaries of th Cross. They are the valiant ones and true. Many of them show age and the marks of conflict and the burdens of overwork, but all are brave and true and loyal and eager to return. They *know* their work is the best work in the world because as they say so triumphantly, "It is Christ's work." We had opportunity to meet our own missionaries at a tea given by Dr. and Mrs. Watson in the Edinburg Cafe, 70 Princes Street, Monday at 4:30. They are a noble band. We have every reason to be proud of them and of what they have done. We ought to rally to their support as never before, in gifts and service, and prayer, and in sympathy with their work, which is ours,—and Christ's. Yours sincerly,

Anna A. Milligan.

The World's Sixth Sabbath School Convention.

To one who is interested in the cause of Christ it was indeed a rare privilege to be permitted to attend the World's Sixth Sabbath School Convention held in Washington, D. C., May 18-24, 1910.

But opportunity carries responsibility with it and it is estimated that every one of the three thousand delegates represents one hundred Sabbath schools, one thousand Sabbath school teachers and ten thousand Sabbath school pupils, and is responsible for getting the great message of that convention to them.

Therefore this brief report is being written with the hope that through the pages of this magazine some may be brought to realize the grandeur of the work already accomplished, but more important still the vastness of the task before us "for there remaineth yet very much land to be possessed."

As we sat in that vast auditorium and looked at the sea of faces and recognized representatives from the whole world and heard their voices blended in prayer and praise and as one after another reported the progress of the Kingdom of Christ in his part of the world the thought came indeed "the kingdoms of this world are become the Kingdom of our Lord and of His Christ" and it seemed that "God is moving by stately steps to a harmony of the world." Certainly the harmony is almost complete—certainly the world is almost won—but listen while Bishop Hartzell and Dr. Zwemer tell of the terrible degradation of the Mohammedan world with its sixty or seventy millions of boys and girls whose only ideal of right is the corrupt Mohammed.

Listen to Mr. Robert E. Speer as he portrays the ignorance, superstition and vice of the millions in South America; or go with Dr. Stuntz to the Philippines as he describes the needs and opportunities there; or our own Dr. Alexander as he tells of the needs in Egypt; or again listen to the pleas from

darkest Africa, China, Japan and many other parts of the field and, not least, from our own beloved land where millions are still ignorant of the good news, "Christ died for sinners."

Then hear the words of Miss Margaret Slattery in her earnest address "As Thyself" as she brings our responsibility home to us in the following paragraph, "Look at thy neighbor, consider him, judge him, act toward him, *as if he were thyself*—that is what Christ said the great commandment meant; and no Sabbath School has taught much that is worth while, until it has impressed that so *deeply* upon the very souls of its pupils, that they go out into the actual world of the every day and strive to live it."

May the message of the needs of the world be impressed upon the hearts of the young women of our church and lead every one to "Do the best she can, where she is, with what she has, for Jesus sake," and much will be accomplished in meeting the needs.

Sarah J. Reid.

The Zeitom Conference.

Dear Young Women:—

So many times when interesting things have happened I did wish they could be written up for the Magazine so I am going to tell you a little about the Zeitom prayer Conference. Miss Ely, a lady from St. Louis arranged and paid the expense of this conference, as she did of the two last summer. She was a missionary in Zupali and came here when war drove the workers from that field last year.

Ninety six women and girls, teachers and Bible women most of them, attended this meeting. From Tuesday evening until Thursday evening or Friday we stayed out there on the edge of the desert, thinking, praying and talking of little else save the things of the King, and His Kingdom.

Some of us could not understand much that was said at the meetings but one could not miss the Spirit nor the sweetness of heart to heart talks and prayers between times. How hearts and voices broke that first day in confession of sin were indeed,

"Broken that so unhindered,
His grace through us might flow."

How plainly one realized new purposes of love and obedience that second day as Miss Kay, Miss Paden, Mr. Logan and Mrs. Dickens spoke of the power and infilling of the Holy Spirit!

The twenty people who attended from Alexandria came home with new power for work—in this great city. I wish you could have attended two meetings here this afternoon. In the Women's Missionary Society we studied China and some of our youngest teachers helped to set forth the needs and people of that dark land. It made all realize that souls are perishing here as well as there and that we must "be about our Father's business."

The second meeting was our regular worker's meeting where missionaries, teachers, Bible women and all gather weekly for conference and prayer. Dr. Finney wanted some report and testimony concerning Zeitom so that the blessing might be passed on. That sounds easy for America, but some of the girls, most of them, had never spoken before men at a religious meeting and it was very hard to do it. One young woman at first said she couldn't, but after many others had told of blessings, she rose and said: "The reason I said I wouldn't speak was because years ago in the C. E., I heard some of the men criticizing a woman who spoke and I said I'd never speak again before men. I see I was wrong because at Zeitom I promised God that I'd do whatever He told me to, now I have confessed my sin." And then she told of the great help she had received.

A little meeting of our women workers has been planned for every two weeks and the people from the North African Mission will meet with us. Mrs. Dick-

ens took with her to Zeitom a sweet Mohammedan girl who is now eager to confess Christ and we hope that meeting the Christian girls often will help her too. Several of our young teachers are staying in our schools although offered twice as much money in other schools, as we can afford to give them.

Not long ago an old Mohammedan Sheikh and a young Bey came from a village to see about bringing girls to the new boarding school. The old man said, "You know we don't care to have our daughters stay in school very long," but the young man turned to him quickly and said "No, that is past. Our country can never be great until our women are properly taught."

Two days ago a dear little Mohammedan girl came to see Mrs. Finney. For seven months her husband has been out of employment because it became known that he was an inquirer In spite of all persecution and poverty. his little sixteen year old wife and their little two and a half year old girl have been true to him although she doesn't yet know enough about Christ to accept Him for herself and although she has been cast off by her people.

They are so eager for work so that they will not be dependent on the missionaries any longer. How we long for a dozen or two dozen new girls this fall! How can so few of us teach all these girls and women the things they ought to know and are eager to learn?

Miles of streets and roofs around me,
Seem to cry to me at night,
Call to me to give them something,
Cry as ever for the light.

This is certainly a critical time for the work here. With much love,

Loretta A. Mitchell,
American Mission, Alexandria, Egypt.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

May 24th—The Board met at the call of the President and was opened with the usual devotional exercises, Mrs. Porter and Miss Brown leading in prayer.

The Treasurer reported two new Life Members—Miss Jennie Pollock, Canonsburg, Pa., and Mrs. J. N. Gordon, Denver, Colorado.

Mrs. Campbell reported the receipt of Five hundred (500) dollars of annuity bequest of Miss Mary Slemmons.

The request of Dr. M. Kittrick for a lady missionary to take charge of the work in Los Angeles, was granted. A young Waldensian lady—Miss Ester Viglelmo was, at the request of Rev. John A. Shaw granted the support of the Board for six months, to work among the foreigners in New York City.

June 7— The regular meeting of the Board was held at the usual time and place with the President in the chair. The Board proceeded at once to its reorganization and the following officers and Department Secretaries were elected—President, Miss E. D. Brown; First Vice President, Mrs. N. Wylie Stevenson; Second Vice President, Mrs. Samuel Yourd; Recording Secretary, Mrs. Ada Kerr Wilson; Treasurer, Mrs. J. B. Hill.

There were only the two changes made in the Department secretaries. Mrs. J. D. Sands was elected Secretary of Home and Ministerial Relief, and Mrs. William S. Cook was elected Chairman of Finance and Railroad Secretary. Mr. A. F. Sawhill was elected Auditor,

and Mr. Wm. A. Wilson, Attorney.

The different committees were appointed by the President. The Foreign Secretary reported Miss Laura Cleland's arrival in this country, her health demanding an operation, for which she will go to Columbia Hospital.

Dr. N. Belle Drake's resignation as a missionary to Egypt was accepted.

The Freedmen's Secretary reported an organ sent by the Allison Park congregation to Midway.

June 21—The meeting convened with devotional exercises. The Treasurer reported Receipts to date $5,328.28. Disbursements $10,102. A legacy received from Mrs. M. J. White of five hundred ($500) dollars. One hundred ($100) dollars received from Mrs. Elizabeth Elliot for mission and temperance work among the Indians. The Foreign Secretary reported Miss Cleland convalescing rapidly at Columbia Hospital.

Dr. Gilbakian, because of the unfavorable condition of her eyes, does not expect to return to her work in the Foreign field.

Miss Carrie Buchanan has suffered much inconvenience through the loss of her baggage on her homeward journey.

Miss Hogg is expected to visit in this country in the near future, Mrs. Campbell and Mrs. J. B. Hill were appointed delegates from the board, to attend Convention at New Wilmington. The Home Secretary read a letter from Miss Allen of First Church, San Francisco, stating that in the past month she had made 351 calls, and held eight special meetings.

Miss Lois Buchanan who applied for appointment as missionary to India, was recommended as a nominee to the Foreign Board.

July 5—The Board met in the usual place.

The Treasurer reported Receipts to date $5,703.16, Disbursements $11,234.

Miss Jane Kerr, who has returned from Frenchburg met with us and reported the building progressing nicely. A good collection of books has been received for the Library. On account of the crowded condition, at present people are requested not to send magazines until the building is completed.

Mr. Clyde Hartford, reports having made 362 visits, and an enrollment of 142 in the school in Pittsburg, Kansas.

The partial support of a woman worker was promised for the ensuing year in Patterson, New Jersey.

The First Church, Johnstown, asks for a woman to work in Chapel, under its direction, and it was decided to support a woman worker in that place.

The Young Women's Secretary reported five new societies;—Irwin, Pa., Oakdale, Pa., Tabernacle church, Youngstown, Ohio, Waterman, Ill., and Pittsburg, Kansas.

The Junior Secretary, reported seven new societies;—Indianola, Iowa, 32 members, Edith Hickman, Superintendent; Rock Island, Ill., 35 members, Miss Dorothy Hartz, Superintendent; Ray, Indiana, 15 members, Mrs. B. E. Dobbins Superintendent; Rose Farm, Ohio, 40 members, Mrs. A. J. Crooks, Superintendent; West Chester, Iowa, 10 members; South Youngstown, Ohio, the 6th church has reorganized.

The Foreign Secretary read a letter confirming the appointment of Miss Lois Buchanan as missionary to India, also stating that out-going Missionaries will sail from New York, September 10th. A Committee was appointed to prepare a plan of the best method of taking care of the work of the Foreign Secretary and Treasurer in their absence as delegates to visit foreign fields.

July 12—A special meeting of the Board was held in the usual place with Miss Brown in the chair.

The Committee appointed to make and consider plans for taking care of the work of the Treasurer and Foreign Secetary, during their absence, presented following recommendations, which were adopted:—

(CONTINUED ON PAGE 40.)

Treasurer's Report for April 15, to July 1 1910.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Contingt Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp	Magazine Fund	Miscellaneous	TOTAL
Albany	5 00																			5 00
Allegheny	185 00	265 00	90 00	5 00	43 00		10 00	5 00											15 00	618 00
Argyle		275 00	28 00		15 00														7 00	325 00
Beaver Valley	5 00	120 00	5 00		5 00															135 00
Brookville						5 00														5 00
Caledonia	15 00	20 00	20 00				3 00												8 00	61 00
Chartiers												25 00								25 00
Chicago		128 00																		128 00
Colorado												25 00								25 00
Concordia	9 00				9 00															18 00
Conemaugh	25 00																			25 00
Delaware,,	16 00		10 00		10 00															36 00
Detroit	39 00	56 00	20 00	8 00	3 00		2 00	2 00											45 50	175 50
Frankfort	20 00		35 00		20 00															75 00
Garnett	24 00	8 00	4 00		4 00	3 00														43 00
Keokuk	15 00	47 00	5 00	4 00	5 00	9 00													5 00	90 00
LeClaire	24 00	19 00	10 00		7 00	13 00										9 00				82 00
Mansfield	10 00	30 00	40 00		13 00			3 00												96 00
Monmouth	15 00	102 00	20 00	5 00	15 00	2 00	6 00	5 00												170 00
Monongahela	50 00	738 00	244 00																15 00	1047 00
Muskingum		30 00	10 00			5 00														95 00
New Jersey	10 00		5 00	5 00	8 00		3 00	7 00											5 00	48 00
Oklahoma	5 00																			5 00
Idaho						3 00														3 00
Philadelphia	35 00	25 00	2 00		7 00	2 00														71 00
Puget Sound	9 00		17 00																	26 00
Rock Island	20 00	23 00	9 00		10 00		5 00													66 00
San Francisco	52 00	30 00			18 00															100 00
Sidney	30 00	1 00	5 00	12 00	12 00		2 00	1 00							1 00	1 00			1 00	66 00
Steubenville	25 00					8 00														33 00
Tennessee						10 00														10 00
Westmoreland	22 00	46 00	11 00	2 00	3 00	10 00														94 00
Wheeling	55 00		10 00																	65 00
Wisconsin														5 00						5 00
Conemaugh Y. P. C. U		84 00																		84 00
Mr. & Mrs. W. L. Taylor		250 00																		250 00
A Friend		500 00																		500 00
Mr. & Mrs. G. M. Paden		50 00																		50 00
Santa Ana Congregation		154 45																		154 45
Industrial Department					58 00															58 00
Mrs, M. C. Nevin		20 00																		20 00
The Work Children,						25 00														25 00
Unknown Friend			30 00																	30 00
Mrs. A. G. King		25 00																		25 00
Mrs. M. B. Evans	3 00		2 00																	5 00
Miss Agnes Murray		5 00																		5 00

Miss M. A Bell			200 00															200 00
Mrs. A. F. Cook		10 00																10 00
Mary E. White		5 00																5 00
Mrs. E. M. Lain		25 00																25 00
Wellsville S. S.						16 90												16 90
Refunded		20 84																20 84
Mary J. White, Bequest																	500 00	500 00
Mrs. Elizabeth A. Elliot, Bequ'st																	100 00	100 00
Mary Stemmon's Bequest																	500 00	500 00
Bequest of a Friend																	100 00	100 00
Mrs. A. A. Long			85 00															35 00
Interest		34 57	7 42		8 58									898 67				944 24
Semi-Centennial Con																	20 00	20 00
Items of Cents															89			89
Parsonage Re-payments								1659 47										1659 47
Returned on Loan Investments													257 49					257 49
TOTAL		818 41	3342 87	682 00	41 00	278 58	111 90	31 00	23 00	1659 47		50 00	257 49	899 56	1 00	10 00	1316 50	9467 78

Young Women's Special, $111 00 Life Members; Mrs. J. N. Gordon and Miss Jennie Pollock—Foreign Visiting Com. Fund, $80.50. Temperance, $16.00

RETURNED ON LOAN INVESTMENTS—Benha Girls' School, Egypt, $50 00; 2nd Providence, R. I. 129.01; Fifth Chicago, 78.48.

RE-PAYMENTS ON PARSONAGE LOANS—North Church, Allegheny, $77.70; Tulsa Okla, 50.00; Long Beach, Cal., 60.38; Olathe. Kansas, 188.70; Rock Island, Ill. 203.15; Lincoln, Neb., 75 00; Emporia, Kansas, 69.33; Boynton, Okla., 34.50; 2nd. Topeka, Kans., 47.00; Kansas City, Kan., 140.25; Olymphia, Wash., 42.55; 1st. Indianapolis, Ind., 41.63; Ewing, Neb., 27.44; 1st. Central Falls, R. I., 60.38; Torrington, Wyo., 41.61; Latrobe, Pa., 188.75; Corsicana, Texas, 47.18.

MRS. J. B. HILL, Treas., 5630 Bartlett St. Pittsburg Pa.

MONTHLY REPORT WOMEN'S BOARD OF MISSIONS. (Continued from page 38.)

First—That during the probable absence of the Treasurer, Mrs. J. D. Sands be appointed Treasurer pro tem—and be responsible for the work of the treasurer, and also of the Finance Committee.

Second—That Mrs. William S. Cook, be made Secretary of Home Missions and Ministerial Relief.

Third—That in the absence of the Foreign Secretary, Mrs. John A. Wilson be appointed assistant Foreign Secretary to attend to the duties necessary in the Home land.

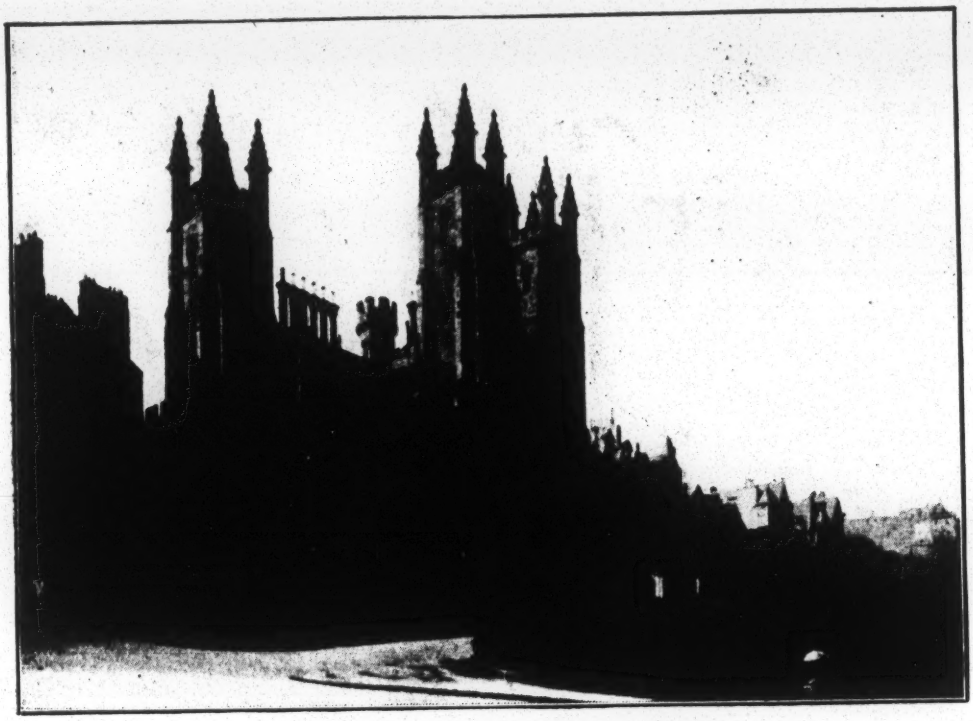
Fourth— That in view of the proposed changes in the department Secretaries, the Committee appointed at a previous meeting be not sent; but that Mr. Beatty, our architect, be sent and attend to all necessary business at Frenchburg. In view of the new positions which they will assume, the resignations of Mrs. Sands as Secretary of Home and Ministerial Relief and Mrs. Cook as Chairman of Finance were accepted and Mrs. Cook was made chairman of Mountaineer Committee. The Treasurer reported a balance of $116 received from the Local Executive Committee of the St. Louis Convention—designating $25 for India, $25 for Egypt, and $66 for Frenchburg. This report was received with much pleasure. The $395 returned to the Omaha Presbyterial by Dr. Drake is to be sent to the Women's board, to be used for Foreign Medical work, at its discretion—This was a second pleasant surprise, and this money was voted to Tanta Hospital. Mrs. J. G. Wallace sent $30 for the support of a Bible woman in the Sudan.

Miss Sallie Dickey, who on account of ill health is unable to return to her work in the Foreign Field, was appointed Missionary to Johnstown.

The Young Women's Secretary reported a new society in North Henderson Church, Ill., with Miss Byrd Ramsey—President.

Mrs. Ada Kerr Wilson,
Secretary.

ELIZA B. WALLACE MEMORIAL HOSPITAL.



ASSEMBLY HALL, EDINBURGH.

SYNOD HALL, EDINBURGH.